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CONTENTS

Educational Adjustment for Veterans	Rev. Louis Berkley Kines, S.J.	449
Horace Mann - - - - -	Rev. Francis P. Cassidy, Ph.D.	453
The Administrative Organization of the Educational System	Rev. Clarence E. Elwell, Ph.D.	461
Public Relations and the Catholic College	Very Rev. Edward V. Stanford, O.S.A., Ph.D.	465
Religion for College Students II - -	Rev. William H. Russell, Ph.D.	471
Counseling in the Catholic High Schools of the Middle Western States	Eugenie A. Leonard, Ph.D.	483
<hr/>		
Educational Notes - - - - -		492
N.C.W.C. School Statistics with a Forecast for 1946-47—American Education Week—Catholic Book Week—Children Denied School Bus Transportation—St. Vincent's History Recalled at Benedictine Centenary—Geographic School Bulletins—Children's Theatre—Survey of the Field.		
Reviews and Notices - - - - -		502
Revised Edition of McCormick's "History of Education"—Home Room Guidance—Music Education in the Elementary School—Opinions on Gains for American Education from Wartime Armed Services Training—Major Trends in American Church History.		
Books Received - - - - -		511

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The Catholic Educational Review

OCTOBER, 1946

EDUCATIONAL ADJUSTMENT FOR VETERANS

REV. LOUIS BERKELEY KINES, S.J.

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The Veterans Administration at the close of hostilities found itself incapable of handling, alone, the numerous applications for vocational rehabilitation. As a result they called upon the educational centers in the large metropolitan areas to share the burden, feeling that since some of the returning soldiers would seek vocational guidance, leading to the fields of higher education, while others would be seeking reemployment or adjustment to employable life and would find more help from professional educators than could be given at the Veterans Administration central office, Guidance Centers were established. In the Philadelphia area several colleges were chosen; among others, Saint Joseph's College conducted by the Fathers of the Society of Jesus. Hence the Guidance Center which is the official title of the unit, while it is an integral part of the College, is in some aspects quite distinct from the collegiate atmosphere engendered by Jesuits in their academic functionings.

At the present time the staff at Saint Joseph's Guidance Center consists of a priest-director, eight counselors as advisers, three psychometrists or test men, along with five personnel of the Veterans Administration. The complete unit is housed apart in a splendid dwelling which is situated on the college property. The entire set-up has received very warm recommendation from the officials of the Veterans Administration, especially because the appointments and surroundings of the unit have none of the hauteur connected with stiff formalities which sometimes pervade offices. The Jesuit administration of the College know that they are making a very definite contribution to the problems of post-war America and have done everything to make their

Center the best in Philadelphia.

In discussing in detail the work accomplished, perhaps it would be prudent to advise the reader that the soldiers interviewed at the Center are not prospective Jesuit students. The object and main purpose of the unit is the advisement or guidance of these returned servicemen into fields either of education or labor best suited to their physical and mental aptitudes. Of course, we try and direct the college level material to our halls if we find they qualify in the courses we have to offer.

What is Vocational Advisement? It is a routine in which a systematic process is used to point out, to the veteran, occupational fields or patterns best fitted to him individually. In the concrete it means that "John Brown, ex-Staff Sergeant, Army Air Forces graduate of a local grade school, having completed two years in a mechanical trade school," will be advised either to continue his schooling, or enter into the field of an electrician-apprentice because of the finely specialized training he received in the Army, say at Kelly Field, Texas. And so the case of John Brown becomes Smith, and Jones, Flaherty, Cohen, Ostrowski, Hewitt and on down the list, each one presenting to the Counselor an individual person who is in need either of "vocational rehabilitation" for the veterans drawing any type of pension or "vocational guidance" for the veteran who is not receiving pension gratuities. For all practical purposes the terms are identical.

In the time spent so far as director of the Center, it is quite clear that once again the age-old cardinal principle of Catholic education, namely, the dignity of man and the individuality of the person being advised, is the keynote to the whole procedure. The advisers and myself know that for a large percentage this will be their only contact of a personal and intimate nature with the spirit of Catholic education and its facilities. Hence the miscellaneous forms, which must be followed and filled in, take on the breath of interest and personal confidence, and that is the motif which guides our Center in the daily routine.

The first step in the process is the systematic gathering and recording of factual data. Age, marital status, home environment, past educational and employment experiences, hobby and spare-time activities, service experience and such information which will be of use to the Counselor in discovering the general direction of the veteran's interests, are analyzed. All such in-

formation is confidential and can only be released, say, to schools or places of employment upon the written permission of the veteran.

The second step involves the testing period. Now the tests are very comprehensive and are always directed into the fields either of schooling or employment that the counselor and veteran have discussed. The object of the testing is simply to see whether or not the field is a wise choice or a practical one; if so, then the veteran will be counselled to pursue this particular field; if not, then further discussion and testing will be tried until some particular objective can be designated. The tests are in the fields of Intelligence, Mechanical Ability and Aptitude, Manual Dexterity, Personality Inventories, Clerical, Selling Ability, Engineering and Physical Science, College Entrance Examinations, an examination by which veterans who have not completed their high school courses may obtain their diplomas by scoring above a certain average which has been acceptable to most State Boards of Education. Test forms are at hand for those who are graded low in the intelligence scales, the slow of speech, the deaf and other defects resulting from injuries received while on active duty. The testing room is a very bright spot within the unit and everything is done to make the veteran during this time very much at home because, unlike most examinations, the end is not a passing mark into another grade or class but a practical way to help the veteran find out for himself just where his aptitudes and abilities really can be found.

The next step is a fusion of the results of the tests with the information gathered in the first step, and the broad occupational fields suggested are examined and, by a process of elimination, attempting to capitalize upon the strongest points in the veteran's makeup; the fields are narrowed down to a few fairly specific occupations, which are presented to the veteran for his consideration.

At this time all information possible concerning training and opportunities for future employment, earnings and, in general, all the good and bad points of these occupations are given to the veteran.

When this has been done the veteran selects and indicates his selection to the adviser and is told what he should then do, in order to embark upon his training. When no particular objective can be decided upon, note is made of that fact in the

report and the veteran is encouraged to investigate the suggested fields further.

Obviously, in the case of a disabled veteran, the handicap must be taken into consideration in the choice of a life's work. This is done by comparing the physical and environmental demands of the occupations suggested by the experience and test results with the limitations of the veteran. If, after this comparison, any indicated objective is found to be suitable, it is presented to the veteran for consideration. If not suitable, it is eliminated. This is done in the cases both of rehabilitation and guidance, whether the disability is service-connected or not.

These are the differences, then, between the two classes of advisement. First of all, before any pensioned veteran begins a period of training for rehabilitation, he is compelled legally to go through the advisement process. Moreover, once an objective has been agreed upon in such an advisement, it cannot be changed without a readvisement procedure to determine the feasibility of the new objective. On the other hand, an applicant for vocational guidance is under no compulsion to follow through to the objective agreed upon at the conclusion of the advisement. Indeed, very often no definite occupational objective is reached in these cases, but broad occupational patterns are suggested and it is left up to the veteran himself to go on from that point. If a disabled veteran wishes, he may disregard the objective and take training in a field other than that indicated by the process. However, in such a case he loses benefits and services which would have been available to him had he accepted the original plan of training.

It should probably be noted, however, that if a veteran embarks upon training and for some reason fails in or leaves the training before it is complete, before he can begin a new training course, he must go through the process whether he be disabled or not.

It is hoped by the writer of this article that a picture of the work in the Center has been drawn at least in general enough terms that an outline of the procedure and the results obtained can be discerned. The life of the Center is entirely dependent on the law of supply and demand made on the Veterans Administration. But we know and feel that as long as it lasts we have been given an opportunity, maybe in a sort of round-about way, to do something "A.M.D.G." for "G.I." Joe and Jane that makes it all worthwhile.

HORACE MANN

· REV. FRANK P. CASSIDY

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The history of modern democracy with its political, social, and educational changes extends over a period of a little more than a century and a half. The cry of "liberty, equality, fraternity," which arose in France toward the close of the eighteenth century, introduced the idea of a new heaven, so to speak, on earth. Each man was regarded as capable of endless happiness which he was to attain not in the life to come but here on earth. The goal of individual effort was material success. Man was to become a perfect social being by means of education. He was to be redeemed anew, not by Jesus Christ, but by himself through the schools.¹

Concomitant with the rise of enthusiasm for "democracy" in education was the growth and development of Horace Mann, American educator and statesman, the sesquicentennial of whose birth is commemorated this year. Because of the important role he played in the Common School Revival in this country, he has been appropriately styled, "Father of the American Public School."

BOYHOOD AND ACADEMIC TRAINING

Born in Franklin, a small old New England town in southeastern Massachusetts, May 4, 1796, Horace Mann, as a boy, was the support and comfort of a widowed mother. His father died when he was thirteen, and his early life was a typical case of an ambitious young American struggling under straitened family circumstances. Mann attended the local school when he could be spared from the work on the farm, that is to say, about eight or ten weeks of the year. In the little parochial library, made up chiefly of books of theology and ancient history, which had been donated by the great American after whom the little town was named, Mann developed a craving for knowledge. Having learned to read Latin and Greek from an itinerant schoolmaster, he entered Brown University, working his way through by teaching during the winter months. Afterward he

¹ W. Kane, *An Essay Toward a History of Education* (Chicago: Loyola University Press, 1935), p. 424.

took a law course, was admitted to the bar, and practiced law successfully till he was forty-one years old. Meanwhile he was several times elected to the state legislature, and was president of the senate at the time he turned his attention to the reform of education.²

PRODUCT OF THE AGE

The period from 1835 to 1861 was a momentous era of reform in America. Territorial expansion, immigration, and industrial development brought in their train new and difficult social problems. Some men had become comfortably rich; and, by contrast, poverty and hardship more clearly accentuated the great differences in economic status between the classes in society. Accordingly, schemes were advanced and movements inaugurated for the purpose of realizing what American democracy might bring forth in the way of human happiness and welfare. The temperance movement which swept over the country and the agitation for the abolition of negro slavery were indications that reform was in the air.

The intellectual atmosphere was decidedly affected by the philosophy of transcendentalism which was brought to this country by the disciples of Kant, Schiller, Goethe, and Carlyle. Transcendentalism professed belief in the divinity of human nature and was, therefore, a kind of "intellectual overtone" to democracy.³ In contrast to the Calvinist faith in which Mann was brought up, it taught the inherent goodness of Nature and of God. The religious counterpart to transcendentalism was unitarianism, which denied the mystery of the Trinity and the divinity of Christ, rejected the doctrine of original sin, and maintained the inherent dignity and worth of man. Mann, like other leading public men of Massachusetts, was won over to the new belief, which was, in fact, a religion of protest.⁴

² Mary Mann, *Life of Horace Mann* (Boston: Walker, Fuller, and Co., 1865), pp. 9ff. *et passim*.

³ S. E. Morrison and H. S. Commager, *The Growth of the American Republic* (New York: Oxford University Press, 1930), p. 399; Cf. E. J. Williams, *Horace Mann* (New York: The Macmillan Co., 1937), p. 69.

⁴ The distinguished literary men of Massachusetts, trustees and professors of Harvard College, judges, and prominent attorneys became Unitarians. It is claimed that one hundred of the one hundred twenty Unitarian churches in Massachusetts in 1843 were formerly Congregational. Cf. Williams, *op. cit.*, pp. 72f.

SECRETARY OF MASSACHUSETTS BOARD OF EDUCATION

The reform of education under the leadership of Horace Mann was but one of the many reforms of the age. His opportunity for leadership in this movement came when he was elected Secretary of the Massachusetts Board of Education in 1837.⁵ His appointment to the secretaryship, however, was a surprise and disappointment to the educators of the state. They favored James G. Carter, whose labors as a teacher and writer on popular education were universally appreciated. The selection of Mann was due largely to the influence of Edmund Dwight, a successful business man and member of the Board, who recognized in Mann preeminent mental and moral endowments. As Mann was not a professional educator, but had an intimate acquaintance with the laws and institutions of Massachusetts, he possessed the necessary impartiality for an objective consideration of educational matters.⁶

During the twelve years of his secretaryship, he labored unceasingly to promote the cause of public education. For years he had been in poor health and threatened with tuberculosis, yet he went from one end of the state to the other, calling the people together, seeking to arouse an interest in their schools. He secured the services of clergymen, lawyers, literary men, and teachers in his efforts to further the aim of the Common School Movement. He traveled abroad to study European, especially German schools. He lobbied successfully in the state legislature for the enactment of better school laws, and for the establishment of normal schools.⁷ He vigorously defended himself in a series of pamphlets against attacks made on his reforms by the masters of the Boston grammar schools, and succeeded in focusing public opinion upon the public schools of the city with the

⁵The position at the present time would be that of state commissioner. A salary of fifteen hundred dollars was provided for the secretary. No provision was made for contingent expenses, not even for office rent. The salary, after extraordinary expenses were taken care of, left about five hundred dollars a year for ordinary expenses and services.

⁶B. A. Hinsdale, *Horace Mann and the Common School Revival in the United States* (New York: Charles Scribner's Sons, 1937), pp. 109ff.

⁷In 1839, Mann established at Lexington the first normal school to be founded in the United States. Training schools at Barre and Bridgewater were opened shortly after.

result that defects in the instruction were remedied, and corporal punishment was definitely diminished.*

His most important educational writings are his twelve annual reports.⁹ In these he presented an account of the actual conditions that he had found in the public schools of the state, and of the improved methods of teaching and better organization of schools in Europe. These reports were widely distributed and were effective in acquainting not only the people of Massachusetts, but the public throughout the country, as to the aims and purposes of universal education in a democracy. He also edited the *Common School Journal* during the first ten years of its existence and wrote informative articles on the needs and demands of education. He made use of the *Journal* to indoctrinate the reading public with his own theories and to propose pertinent improvements in the schools.¹⁰

PRESIDENT OF ANTIOCH COLLEGE

Mann served as president of Antioch College for six years until his death in 1859. The college, established at Yellow Springs, Ohio, opened its doors to men and women in October, 1853. The founders of the school, though disclaiming all sectarian spirit, belonged to a new association called the Christian Union. They claimed to have no other creed than the Bible. They professed to be simply Christians after the manner of the first Christians in the city of Antioch, and it was for this reason that the college was so called.

Mann accepted the presidency of the college with the hope that he might exercise as great educational influence in the West as he had in the East. He wished the West to be conquered by education. Consequently he strove to introduce into the college some of the same reforms that he had advocated for common schools. He discredited the excessive use of textbooks, encouraged oral instruction, and discarded honors and prizes. He gave a larger place to the sciences in the curriculum, urged

* Gabriel Compayré, *Horace Mann and the Public School in the United States*. Translated by M. D. Frost (New York: Thomas Y. Crowell & Co., 1907), pp. 52ff.

⁹ Horace Mann, *Reports as Secretary of the Board of Education of Massachusetts, Life and Works of Horace Mann*, George C. Mann, ed. (Boston: Lee and Shephard, 1891), Vols. II-IV.

¹⁰ Henry Barnard, *American Journal of Education* (Hartford: F. C. Brownell, 1858), V, 822.

a sympathetic acquaintance with the realm of nature, and organized courses in the theory and practice of education with the aim of preparing students for the teaching profession.¹¹

His educational efforts in Ohio, however, constitute a laborious and painful period of his life. Financial difficulties in the administration of the college were present from the beginning, distrust existed between the Unitarian and Christian denominations in the management of the school, and there were whispered comments and often outspoken charges of irreligion and infidelity against the president and faculty. A strong opposition continued with more or less bitterness to the end of Mann's life, and a great deal of his own energy and that of his co-laborers was spent in overcoming it.¹²

EDUCATIONAL ACHIEVEMENTS

During the twelve years that Mann was secretary of the Massachusetts Board of Education, he more than doubled the appropriations made for public education in the state. The proportion of expenditures for private schools in the state was, in consequence, reduced from 75 to 36 per cent of the total cost of schools. The salaries of men teachers in the public schools were raised 62 per cent. The number of women teachers had increased 54 per cent, while the average of their salaries was raised 51 per cent. When he took office, fourteen out of forty-three towns had complied with the high school law of 1826, but, by the middle of the century, fifty new high schools had been established. Compensation of school committees had been made compulsory, their supervision was more general and constant, and a full month was added to the average school year. Teachers' institutes became a conspicuous and influential feature of the period, and county associations and public school libraries were given general approval.

Marked improvements were effected in school studies, text-

¹¹ Phrenology was a subject of the course of study. During this period of reform, phrenologists were examining skulls and facial features to estimate ability and character. Mann believed firmly in phrenology. The interest in the subject was but another phase of the reforms of the age.

Antioch was the second college in Ohio to admit Negroes, being preceded only by Oberlin.

¹² George A. Hubbell, *Horace Mann in Ohio, Columbia University Contribution to Philosophy, Psychology and Education*, Vol. 7 (New York: The Macmillan Co., 1900), pp. 44ff.

books, methods of teaching, and discipline. The word method of reading took the place of the ineffective method of the alphabet, and Pestalozzian object methods and oral instruction were introduced. Under Mann's leadership the conception was firmly established that education should be universal, nonsectarian, and free; and that the common school should aim to develop social efficiency, civic virtue, and moral character. Mann advocated the organization of community school systems into a state school system, which plan was eventually adopted throughout the nation as the practical solution to the problem of public education in a democracy.¹³

EDUCATIONAL PHILOSOPHY

The educational philosophy of Mann was fundamentally Baconian. Two centuries previous to the time of Mann, Frances Bacon maintained that knowledge is power. He believed that, if men but knew better, they would do better. No theory of education has had more influence in modern educational practice than that of Bacon. Horace Mann, with his implicit belief in democracy, regarded the common school as the one institution which could have for its sole motive the search for truth, irrespective of sect, party, or position. It alone could secure the unity of the people. His sublime declaration of faith in the common school was published in the *Common School Journal*.

"The Common School is the institution which can receive and train up children in the elements of all good knowledge, and of virtue. . . . *The Common School is the greatest discovery ever made by man.* . . . Let the Common School be expanded to its capabilities, let it be worked with the efficiency of which it is susceptible, and nine-tenths of the crimes in the penal code would become obsolete; the long catalogue of human ills would be abridged; men would walk more safely by day; every pillow would be more inviolable by night; property, life and character held by a stronger tenure; all rational hopes respecting the future brightened."¹⁴

Mann regarded the common school as the great spiritual means of social salvation in modern society; it must be borne in mind

¹³ Frank P. Graves, *A History of Education in Modern Times* (New York: The Macmillan Co., 1925), pp. 177f. Cf. George H. Martin, *The Evolution of the Massachusetts Public School System* (New York: D. Appleton and Co., 1896), pp. 174f.; E. P. Cubberley, *Public Education in the United States* (Boston: Houghton-Mifflin Co., 1934), pp. 224ff.

¹⁴ *Common School Journal*, 3:15, January 1, 1841.

that history testifies to the fact that all reforms are basically spiritual in purpose. He was not an original thinker; he was rather a practical organizer. His experience as a statesman had trained him to interpret the social and religious forces of his time and locality and to make practical use of his findings. He became a magic figure because he was an ardent devotee of the new salvation by schools. He was a religious man; but Christianity, as he saw it in Calvinism, had nothing to contribute to an ideal human society. He championed the movement for the secularization of education because life around him was being secularized more and more, despite vigorous opposition from the orthodox. The young American Republic was theoretically committed to the doctrine of free public schools, but religious minded people were unwilling to be taxed for this support. The awakening of a "public school consciousness" no doubt would have materialized, whether it was Horace Mann or any other American educator who had become its protagonist. In this respect, Mann was not a leader of his times, but a follower.

TEST OF HIS NONRELIGIOUS SCHOOL

The sublime faith of Mann in the nonreligious public school has been severely tested during the past century, and the results are depressing. With the rise of the state school, the religious aim of education has been almost completely eliminated. The child mind is formed in a system of knowledge which makes no mention of God or religion. In championing state school systems, Mann advocated that religious instruction be given in the home and in the church; but the experiment initiated by him has proven that, when religion is not taught in the school, the effort to keep it alive by the home and church is futile. Consequently, religious indifferentism has spread rapidly throughout the nation, which of all nations in the world spends the most on schools, educates the largest proportion of its citizens, and requires the longest period of compulsory attendance.

Mann was confident that, if the public school were given a sufficient chance, it would not fail to solve our social problems. The appalling disrespect for law and the increasing proportion of our families breaking down in divorce are a few of the evidences of the failure in this country to bring about the essentials of successful democratic life. An analysis of the opinions of

many of our prominent leaders in American education has revealed that they disregard all spiritual values, ignoring everything, in fact, which is above and beyond the empirical realm of existence.

The Catholic school has always combined religion, morality, and intellectual training. It has consistently given religious training to its pupils, not only to prepare them for life eternal but to make them good citizens. Though often antagonized by the state, the Catholic school is its best ally, because it gives the kind of training which the state has refused to give, and upon which the very existence of the state depends. Recently Mr. J. Edgar Hoover, head of America's Federal Bureau of Investigation, announced that a survey made in Queen's County, a borough of a million and a quarter souls in New York City, showed that not one parochial school pupil has come before the court in spite of the war and the upset families.

Of late, there has been a clamor for the introduction of religion into the public schools. This would seem to indicate that the nonreligious school as an ideal is not a general conviction. Unfortunately, as Nicholas Murray Butler has pointed out, the principle of separation of church and state in this country has been distorted so as to "put the whole force of tax-supported education on the side of one element of the population, namely, that which is pagan and believes in no religion whatever."¹⁵ Many non-Catholic educators agree with their Catholic brethren that, if the sacred principles upon which the Founding Fathers established this nation are to endure, religion must be restored to its proper place in the schools. Perhaps, if Horace Mann were alive today, he too would agree.

¹⁵ *Report of the President of Columbia University, 1934, p. 22.*

THE ADMINISTRATIVE ORGANIZATION OF THE EDUCATIONAL SYSTEM

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What is the ideal in the matter of the administrative organization of an educational system? What should be the administrative levels and organization of the American educational system? Is our present arrangement good or bad? If bad, how should it be changed? Can it be so changed?

These questions, if not the most crucial in American education, are at least of great importance. American educators must one day face them. They have been saying for half a century that our present arrangement is unsatisfactory. This present effort is an attempt at an answer.

The administrative organization of a school system deals with the instrumental efficient cause of education. What is best here is determined first by the nature of the material cause of education—that is, by the nature of the educand; secondly, by the nature of the formal cause of education which is the acquisition and development of good habits, natural and supernatural, intellectual, moral and physical, individual and social; thirdly and most importantly, the administrative organization of education must be determined by the final cause of education—that is, by its ultimate and the intermediate aims. To go into each of these fully would require the presentation of a complete, organized philosophy of education, patently beyond the limits of the present treatment.

The ideal system of administrative organization of a school system into levels and types of schools calls for a three-level arrangement: an elementary school, a secondary school, and a university. The *History of Education*, *Comparative Education*, *Educational Psychology* and common sense all agree in this answer.

Anyone who has studied the *History of Education* with a moderate degree of care will have noticed that there is almost universal agreement among educational leaders of all ages and

nations on such a three-level system. More than one historian of education has explicitly confirmed the fact.¹ The educational ladders of the various nations of today, as illustrated by Kandel in his *Comparative Education*, make the triple division most visibly patent.

What the *History of Education* and *Comparative Education* demonstrate so clearly is confirmed by the conclusions of *Educational Psychology*, which has universally distinguished three levels for formal education: childhood, youth, and early adulthood.

The division and sequence of subject-matter in the process of education parallel these psychological levels. The earliest formal education equips the educand with the essential keys and tools for living and for further education, namely, the four R's. Having once been equipped with these four fundamentals, the educand applies them to acquire the requisite knowledge and skills for living a life worthy of a human being—the essentials of culture—cultural education and formation. Thirdly, he proceeds to philosophic unification and professional specialization which have traditionally characterized the work of the university.

The three levels, therefore, are everywhere clear and consistent: an elementary school, a secondary school, a university. It would seem then that we can with justice say that the ideal type of arrangement of an education into levels is this three-level system.

The present American arrangement into four levels is an educational error, an historical hapstance and misfortune, caused by the fact that there was no university level in the United States until the end of the nineteenth century. The result of this has been that the college, which historically and by nature is a secondary school aiming at cultural education, has pushed up and taken over some of the functions of the university and in all attempts at reorganization has insisted on strengthening this illogical upward extension instead of relinquishing it to the university and restricting itself to secondary education.

In addition to this, and far more harmful to the proper ad-

¹ Cf. Wm. Kane, *An Essay Toward a History of Education* (Chicago, Loyola University Press, 1935, p. 447). Also Eby and Arrowood, *Development of Modern Education* (New York: Prentice Hall, 1936, p. 8); and E. Cubberley, *History of Education* (New York, Houghton-Mifflin, 1920, p. 224).

ministrative organization of an educational system, the college has separated itself from the rest of secondary education. The fact that the two institutions caring for secondary education in the United States—namely, the high school and the college—have been and are administered by two separate and completely independent heads has led to the pedagogically harmful situation that the curriculum of secondary education has not been and is not being planned as a unit.

Accrediting agencies such as State Departments or the regional associations have attempted to improve the coordination between the two parts of secondary education, but as long as two human wills are given independence in this matter there will be no proper and full solution. To solve the difficulty it will be necessary to unite all of secondary education in one institution under one single administrator. At least any single curriculum such as the academic or scientific will have to be made a unit in which the curriculum from the beginning of high school through college will be planned and administered by a single head in a single institution.

It will be a day of progress when the American high school adds a thirteenth and fourteenth year to its organization, and coordinates the subject-matter from grade seven to grade fourteen in one single program of studies extending over an eight-year period and offering as a basic core the subjects needed by all students and enough elective curricula to satisfy the needs of individuals and society. Of course, in doing this the new secondary school should be planned so that those students in the upper third, approximately, will be able to finish secondary education in the six years between the twelve- and eighteen-year age limit.

The new secondary school should have plans for three different types of education: general and prevocational education for the slow pupils planned to terminate after they have completed about half the secondary school course; terminal, general and vocational education for those completing an entire secondary curriculum; and general academic or scientific education leading to university studies.

While the curriculum of secondary education is thus being unified, the university should take over its own orientation and priming courses, thus relieving the secondary school of the al-

most impossible task it is now forced to try to solve—the task, namely, of teaching chemistry and physics, mathematics and literature and many other subjects so that doctors and engineers, high school and grade school teachers, business men and auto mechanics will each get what they need.

With the new reorganization the secondary school can teach these subjects from the viewpoint of general culture. Then the various schools of the university can take these subjects again but now give them the different accents needed for the many fields of professional specialization.

If, in addition to all this, the American eight-year elementary school would so rearrange its courses of study that the bright pupils could pass through the elementary grade material in six years without skipping or cramming any subject matter, we could achieve the ideal educational system of 6-6-6 for the bright, with more time allowed in grade and high school for those of average and less than average ability. We could thus secure the advantages of European class education without sacrificing the benefits of democratic mass education.

The present time is most auspicious for a tryout of the new organization, especially at the college and high school level. Our colleges are and for some years will be seriously crowded. Our public high schools, on the contrary, are not filled to capacity. If the high schools would add the so-called junior college years, they could organize each secondary curriculum as a unit and the colleges could take their junior and senior years, and, considering them as a unified part of professional education, could reorganize their curricula also, so as to make the sequence through the professional graduate schools a unified coordinated whole.

The key organizational difficulty in American education is the matter of broken curricula due to faulty division of the system as regards administrative levels. Instead of having the administrative breaks come where the psychological and curricular breaks would require it, they are placed in the middle of what should be curricular units. A fundamental yet simple reorganization can solve the problem—a reorganization into a three-level system with proper grouping of the grades into elementary, secondary, and university. It is not only an ideal theoretically but a goal achievable practically.

PUBLIC RELATIONS AND THE CATHOLIC COLLEGE*

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In discussing Public Relations the writer uses the term in its widest possible sense. By public relations we understand all the impacts, contacts, and influence for good or for ill which a college may have on the general public, on its immediate community, on its sister institutions, on its clientele, its students, alumni and friends. If these impacts, contacts and influence have good effects, then the prestige of the institution is enhanced, the mission of the particular college is more readily accomplished, and in the case of a Catholic college the work of Catholic education is advanced.

In this broad conception of public relations, publicity in the restricted sense holds a relatively minor place. Whether a special publicity office or a publicity man is essential for the average college may be a debatable matter. It is certain, however, that by merely establishing such an office or engaging such a person, the college administration has not thereby solved the problem of public relations. Too frequently a college publicity man is one with some experience in journalism and with a sense for "news value" but with a narrow educational outlook. The measure of his success is the "column space" which he secures in the daily press or other mediums and the pictures he gets published. If news about the college is scarce, he may attempt to "build" some stories or to "rig" some pictures that will have "human interest appeal." In brief, his chief ambition may be to capture newspaper space in order to keep the college before the public eye. This has value, no doubt, if it is honest publicity, but of itself it does not constitute good public relations.

WHAT SHOULD BE THE SCOPE OF PUBLIC RELATIONS?

Public relations has to do with the clientele of the college, namely, with students, prospective students and their parents, with returning veterans, with high school officials, with graduate

* Adapted from an address delivered by the writer at the "Workshop on College Organization and Administration." The Catholic University of America, June 21, 1946.

schools, with representatives of the armed forces, with selective service officials, with alumni and employers of college students.

It is concerned with the friends, and prospective friends of the college; with the clergy, local citizens, professional men, business men and industrial leaders; with local, state and national government officials; with telephone callers, campus visitors, donors and prospective donors, and honorary alumni.

It is concerned likewise with the various educational forces; with sister institutions, accrediting agencies, learned societies and with other clubs and agencies which are interested in intellectual and cultural affairs.

It is concerned also with the staff of the college: with trustees, administrators, teachers and with office and maintenance employees.

Finally, it is concerned with the various avenues of publicity: with newspaper and magazine editors, with radio and motion picture officials.

STUMBLING BLOCKS TO GOOD PUBLIC RELATIONS

In Catholic colleges, particularly those conducted by Religious Orders, there are certain handicaps to good public relations that stem chiefly from what might be called a traditionally isolationist attitude. The Religious Community is, so to speak, a closed corporation. It has its traditions and its inner workings which are not always understood even by lay members of the faculty and by students and alumni. Its financial affairs seem to be a strictly guarded secret. Too frequently it is in a civil community, but not a part of the civil community. It does not encourage the participation of its faculty and students in extramural affairs that are not directly related to the college. It does not push its able faculty members out in front. One or two members of the administration may appear in public, but that is all. It looks with suspicion on cooperative movements with other colleges, whether Catholic or non-Catholic. There is no consistent plan for attending educational meetings of various group and associations and, when represented, only a passive part is taken. In the interest of brevity only two of the "stumbling blocks" just mentioned will be developed, namely, the attitude on financial affairs and the matter of attendance and cooperation in non-Catholic educational groups.

At times the most outlandish stories are current about the wealth and financial resources of Catholic colleges, among students, alumni and the general public. They seldom, if ever, hear anything about the financial affairs of the college and, therefore, they draw their own exaggerated conclusions. In some cases they would be amazed to hear that the college is carrying a heavy debt, that its receipts from student sources are far short of actual expenditures, that certain activities, particularly football, are so expensive to the college and are always "in the red." It is my conviction that students and alumni of Catholic colleges do not show as much appreciation to their colleges, financially speaking, as do the students and graduates of non-Catholic institutions. There are various ways of trying to explain this phenomenon, but at least a partial explanation can be found in the mystery about financial affairs that hovers around the average Catholic college. I believe that more publicity to students, alumni and friends about the financial affairs of Catholic colleges would contribute to better public relations. However, in making such statements or reports, care must be taken to make them comparable with other colleges by properly debiting and crediting the contributed services and expenses of the religious members of the faculty. The same principle applies to diocesan priests who teach in some colleges at a salary level below that of the lay members of the faculty.

It is a well-known fact that donations, bequests, legacies or benefactions of whatever type do not come to Catholic colleges in anything like the number and amount that non-Catholic colleges experience. Again, various explanations can be given, but I believe part of the explanation is to be found in the absence of reliable financial information about the institution, coupled with the belief that money given to a Catholic college goes into a mysterious chute and may come out any place but where the donor intended it should go. It is my conviction that it is good public relations, to say nothing of good ethics and financial integrity, for a college to entrust to a bank or trust company, under appropriate trust instruments, funds that have been given to the college for specific purposes with the intention that only income shall be used. Due publicity should be given to such funds, their investment and use should be scrupulously accounted for, and the name of the donors should be perpetuated. An

enlightened policy of this kind will prompt more benefactions, besides contributing to good public relations.

It is sometimes said that Catholic colleges are not accorded the recognition that is their due in various educational groups such as the Regional accrediting associations, the Association of American Colleges, the American Council on Education, and so on. At one time I might have been sympathetic to this point of view, but after many years in working with such groups, I could not, in honesty, hold such an opinion. As a matter of fact, I believe that Catholic colleges have received more recognition than they have won. This may seem to be a strange statement, but the explanation for it can be found in the area of poor public relations.

Over a period of fourteen years I have been attending all kinds of educational meetings, Catholic and otherwise. I can claim a speaking acquaintance with the great majority of the presidents of non-Catholic universities and colleges in this country, but at the same time I cannot lay claim to acquaintance with the majority of Catholic university and college presidents. There are various explanations for this. It is unfortunately true that, due to the manner of operating Religious Communities, Catholic college presidents come and go with startling rapidity. They no sooner get acquainted in educational circles than they are replaced by someone else, frequently an unknown in even Catholic educational circles. But, during their comparatively short tenure, Catholic college and university presidents, particularly of the better known institutions, do not seem to have the time to give to the cultivation of good public relations through educational associations that their counterparts in equally well-known non-Catholic institutions are willing to give. If they accept committee appointments or assignments, they are frequently too busy to attend meetings or they are represented by proxies. Nothing could be more ineffective or unfortunate as far as public relations are concerned. The consequence is that one is really at his wit's end in trying to secure or recommend competent Catholic college presidents to serve with presidents of other colleges on educational boards or commissions. The consequent loss in good public relations for Catholic colleges is considerable. If Catholic higher education is to take its rightful place in this country, progress must be made in removing this "stumbling block." Perhaps a

wider realization of the liability involved will lead to gradual improvement.

There are, of course, outstanding examples of Catholic colleges which have shaken off the shackles of an isolationist attitude in educational affairs. Some of these colleges have made great strides. Some even have published financial reports and given the reports wide circulation! But there is still great room for improvement in the majority of colleges in removing what are undoubtedly obstacles to good public relations.

WHO MUST ACCEPT CHIEF RESPONSIBILITY FOR GOOD PUBLIC RELATIONS?

The achievement of a good public relation situation by a college requires that administration, faculty and students become public relations conscious. The chief administrator must himself be conscious of what this entails with all its ramifications and then must proceed to stimulate others. He cannot be satisfied in delegating this responsibility to one or to a few individuals and expect the best results. He must be on the alert to enlist help in every direction. Let me illustrate this by describing briefly the contribution to good public relations that can be made by faculty members and by students.

Consider first the faculty member who has a reputation for good work in his classroom or laboratory and is punctual at his classes; who takes a personal interest in his students and is honest and fair towards them and keeps up his interest in them after graduation; who takes pride in his work and in the college; who is pleasant and courteous to visitors; who takes an active part in community life, shows leadership in professional organizations, writes for publication, appears on the public platform, and so on. Is he not a public relations asset to the college, just as his opposite, who goes contrary to these good qualities, is a liability?

Then consider the student who is neat in his personal appearance and possessed of good manners; who is courteous to visitors and can be counted upon to show good sportsmanship in all extramural contests; who shows respect for the property rights of others; who participates creditably in all college activities and can be relied upon to give a good account of himself in all public

appearances. Is he not likewise an asset to good public relations for his college just as his opposite is a liability?

The possibilities of public relations for good or for ill extend to all college personnel and into every nook and cranny of the institution. Indeed, alumni, trustees, parents and even local citizens have potentialities for becoming assets or liabilities to good public relations for the college.

Only the president or chief administrative officer has the opportunity to see the college as a whole and to watch its functioning in all its parts. Only he can direct an analysis of how the institution is utilizing its opportunities for good public relations in order to suggest remedies and improvements. He alone can give the inspiration which will make every officer and employee of the college public relations conscious. Therefore, in the final analysis, good public relations must depend on the president or active head of the institution. A public relations officer, if such there be, should work immediately under the president and be directly responsible to him.

The task of Public Relations is an important one in college administration, and there are great possibilities for its development in the interest not only of a better appreciation of our colleges but also of Catholic education as a whole.

RELIGION FOR COLLEGE STUDENTS II

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REASONS FOR RELIGION RATHER THAN THEOLOGY IN COLLEGE

If you will keep in mind our view of religion as an intellectual content selected with the purpose of developing love of God and of neighbor, you will agree with me, I think, when I lay down as our first principle the statement that religion is the proper subject for college students because it is designed for all the students. I hold that intellectual standards must be set in college, but please do not tell me that colleges are filled with intellectual lights or with minds capable of speculative, abstract thought in the manner required in theology. You cannot plan college religion courses solely with the speculative intellectuals in mind. Naturally we may not neglect the minority intellectual group, but by the same token neither may we neglect the majority group—God's intellectually poor. Why build a course for 15 or 20 per cent of the students and put the others to sleep? In religion we meet this dilemma by selecting a goal which is a challenge to all the students and which is achievable by all the students. I know that some intellectuals complain that in a democracy the intellectual peaks are lowered in order to bring up the valleys. But why be ashamed of that? If you look with longing toward some of the European intellectuals, remember that in Europe the Church is said to have lost the working man.²²

A guiding rule with us in religion is: "One is your Master, and you are all brothers." Do you want the impression to spread around that religion is for the mentally weak and theology for the mentally strong? In religion we take the position that the best leader is he or she who lives a Christlike life. We want

²² A theologian writes that "the present lack of relation between theology and piety proceeds from an inadequate understanding of the true nature of this sacred study . . . Theology is not merely a science but a charism" (gift) . . . The theologian "dare not simply use faith as he would a scientific working hypothesis. Keeness of intellect, a broad knowledge of human wisdom and science—these, however important, must take second place. . . . It is only our own age, with its emphasis upon scientific systematization and atomization, that has divorced piety from theology." A Stols, "Theology and Piety" (*Orate Fratres* (Dec. 27, 1942)), pp. 68-69.

every student to feel that he or she is significant. We feel that that is a requisite position to take in our day and in our country. We feel that today the Church needs a cohesion in all her ranks.

We realize that many students want to know the rational foundations and explanation of their religion. We give that rational foundation in religion. So-called non-intellectual students can indeed think and meditate but not in the metaphysical and speculative terminology of theology. And students vary widely. Some wish for information and do nothing about it. Some wish to learn in order to love. Some are actionists; some are inactionists. We want everyone to know that religion has intellectual fiber just as well as theology. But we do not believe that the intellectualistic, speculative, individualistic, argumentative manner of scholastic theology belongs in college. The opinion of some theologians that to allow intelligence its proper place in the fully formed Catholic life we must deal with that intelligence in terms of speculative theology is not a high compliment to Christ as a teacher. When some of the students want a more profound, a more detailed or more theological insight we gladly give it. If a few wish for technical theology courses to be given outside of class hours, well and good. We have no objections. During this past year I have been giving a course outside of class to a group anxious to know more about the Mass and about Christ. Incidentally, preparation for Catholic Action is generally recognized as something that should be done outside of class hours.²³

We come now to our second basic principle, namely, that religion belongs in college because it is designed to meet the total needs of man. It touches the whole of the student, the entire student—intellect, will, emotions. The objective in religion is a personality, a man, a woman—the supernatural man. Religion is student-need centered, and it is primarily dynamic. In theology truth is viewed in a detached manner. Theology regards the student as an intellect; religion regards him in his whole being. In religion truth is so presented as to arouse attachment to Him who is living Truth. Religion has the task of unlocking for personal application and living the speculations of the theologians.

I realize that some theologians regret the fact that theology

²³ Cf. B. Steuve, "Teaching of Religion and Catholic Action in Canada," *Journal of Religious Instruction* (Feb. 1946), 578-582.

has been divorced from piety.²⁴ But theology as it is taught today is coldly intellectualistic. As Father Murray the theologian says: "When I address my class at Woodstock, I do not make it my primary object to energize their spiritual life. No, we discuss theology in a scientific, objective fashion."²⁵ And again he says: "Of themselves, courses in theology will not make dynamic laymen any more than they make saintly priests."²⁶ And St. Thomas himself argues that theology is more speculative than practical.²⁷

Speculation is, of course, a good. The Church has need of it. But you can see that theology has one objective and religion another. Both are good. Both are necessary in themselves. The primary objective of theology simply does not belong in college. Aside from the fact that we do not have time for much of this speculation in college and the fact that the students are not philosophically prepared for it, our duty in college is to be about our Father's business. Of very doubtful value would be the practice of attempting to speculate, investigate metaphysically or probe into the hierarchies of angels while Rome is surrounded with Communists and in our own country the Communists are telling the working men that priests are not interested in them. Theology looks inward upon itself; religion looks outwards toward people and their attitudes and needs. Theology omits entirely this psychology of approach to the student mind. Because our aim is to induce students to live Catholic lives we take the position that to love God and neighbor is a greater achievement than to know speculatively. The theology of the manuals today gives at its best only metaphysical grasp. Religion aims for love and action. Religion belongs in college because it strives to use knowledge to engender love and action.

Suppose that we were discussing God this morning. Open the first volume of the *Summa* of St. Thomas. Observe that word *utrum*—whether. I can select here only a few samples out of a long list of *utrum*s or whethers. Whether theology be argumentative; whether there be a God; whether God be a body; whether God be perfect; whether God be one; whether God be in the

²⁴ Cf. A. Stolz, *loc. cit.*

²⁵ J. C. Murray, in: *Man and Modern Secularism*, 155.

²⁶ J. C. Murray, "Towards a Theology for the Layman," *Theological Studies* (Sept. 1944), 345.

²⁷ *Summa, Pars Prima, Ques. I, art. IV.*

greatest manner one; whether the name *HE WHO IS* be the most appropriate name for God. That is the theologian's approach, a solid one indeed, and one exploring every angle of the subject. But do I have the time to do all of that in a class that meets twice a week? Do I make the thought of God interesting, attractive to the average student by discussing whether or not names can be substantively predicated of Him?

May I now give you another approach to God? It is the approach I think valuable in religion. "When you pray, say: Our Father." "Your Father knows that you have need of all these things." "The Father who sees in secret will reward thee." "Just Father, the world has not known thee, but I have known thee, and I have made known thy *name*, and will make it known, that the love which thou hast had for me may be in them and I in them." Father—that is the approach to God that Christ suggests. Are we wrong in using it in religion? What name strikes a responsive chord in your heart—*He Who Is*, or, *Father*? Which will promote love of God? "I have made known thy name . . . that the love which thou hast had for me may be in them."

We make much of this word Father in religion. We want to make God real and personal to the students. In fact, we wonder why the modern theologians have not given us a development of the Fatherhood of God. And I cannot understand why the catechism should begin with the metaphysical idea of God—a being infinitely perfect—and neglect the idea of Father. Does not Christ as much as tell us that if we wish people to love God we should attach the name Father to Him? In religion we try to sharpen the sensitiveness of the student to God working here and now in the world—caring for us, providing our natural resources, making His sun to shine on us. We attempt to aid students to see God in the leaf, in the wheat fields, in the oil fields, and in the achievements of science.

In thus attempting to reach the total student—intellect, will, imagination, emotions—we are aiming at what Newman would call *realized* knowledge. Theology tends to remain *notional* knowledge. I know the dictum about the necessity of God being known before He can be loved. But you have seen peasants with no metaphysical knowledge but with very deep love, and you have seen metaphysicians with no love. In all of us knowl-

edge may remain sterile and inactive. There is a danger that theological formulae may remain in a vacuum, as it were, and unrelated to life. We can study abstract definitions and not relate them to reality. A junior in college with a high I.Q. once said to me: "Father, I never knew that Christ was real until this year." Our job in religion, and it is not an easy one, is to see that that truth is realized, that revelation applies to everyday thinking and acting.

It is necessary to bring up here the subject of apologetics. The primacy of apologetics, the emphasis on dialectical skill has been stressed in connection with the idea of giving theology to the college students.²⁸ We in religion hold that the first essential of a college course is to develop love for and appreciation of the faith. We believe that apologetics has a role, but a secondary one, for the first duty of a Catholic is to live his religion. As St. Ambrose says, God did not save the human race through dialectics.

Much of the time in theology is given to routing, destroying error.²⁹ Now, when you concentrate on argumentative skill there is a tendency to develop into a combative type of personality. Not all of us have the sanctity and the humility of St. Thomas. Where emphasis is laid on proving the other person wrong, a pugnacious, a crushing attitude may ensue. The habit of saying "I'll prove you wrong" may easily result in a heresy-hunting mentality. It is a type that rushes self-righteously at an opponent. Did not Christ say something about love of enemies? And even though truth is on our side it must be proposed with charity. Have not Francis de Sales and Cardinal Gibbons something to teach us along with the Scholastic theologians?

Many thinkers recognize that we need to revise our traditional

²⁸"Besides apologetics, all the other treatises in Catholic theology should be included in the college curriculum. . . . But all these must be viewed from the apologetic standpoint, with particular insistence on arguments from reason, with the aim of preparing the students to demonstrate and to defend the Catholic stand on these subjects." F. J. Connell, in: *Man and Modern Secularism*, 147.

²⁹"It must be noted that, in the teaching of sacred theology, error is not merely denounced, it is destroyed." J. C. Fenton, "Theology and Religion," *American Ecclesiastical Review* (June, 1945), 462. "One final characteristic of the clerical course in theology has to be set down, namely, its polemical character. The fact is evident; the course practically moves from adversary to adversary, and at every turn comes to grips with error." J. C. Murray, "Towards a Theology for the Layman," *Theological Studies* (Mar. 1944), 80-61.

apologetics if we are to meet the peculiar anti-intellectualism of our age. Naturally our Catholic students are constantly asked to prove this and that. But is the proof always wanted? In Evidence Guild work in the public parks of Washington I have seen theologians who have taught apologetics fail utterly to convince or move the audience. A famous non-Catholic scholar once said to me: "I believe in God, but the Thomistic arguments for the existence of God make no impression on me." A rational argument makes little headway against an emotional bias. You see, very few Communists are in a mood for proof. Our traditional arguments are good on paper, but they fail to take into account the attitudes of our generation.²⁰

I have in mind here only those writers who overstress the apologetic approach. They seem to forget that it is not wise to permit our opponents always to dictate to us how we should teach. Why should we be always on the defensive? Is not Christianity a positive religion? You do not go about every day trying to prove that your father is your father. A seminarian once wrote in an examination: "I am tired of proof, proof, proof. I want the living Christ, the living God."

Since our aim in religion is love we spend the major amount of time inculcating a personal appreciation of the positive values in Catholicism. We do have some apologetics. You will find scientific arguments in the third volume of Cooper. But more and more we are seeking to hold up before the student the positive values in revelation for his personal development and sanctification and happiness. One of the major contributions of Dr. Cooper to the teaching of religion has been his insistence that dogmas should be used as incentives to love of God and of neighbor. In theology dogma and moral are taught separately. We in religion believe they should be taught jointly whenever possible. Dogmas can be taught within the philosophical mold of Scholasticism. But will you contend that this is the only way of teaching truth? Did not the Fathers teach truth? Does not dogma have a stronger, more personal appeal when you teach it as coming directly from the lips of Christ? You see, while much of the time in theology goes toward the uprooting of error, our task in religion is to attract persons to the beauty, the happiness-

²⁰ Cf. J. C. Murray, *ibid.* (Sept. 1944), 351-354.

producing power of the living, positive truths of Catholicism. We would like, but of course we do not always succeed, to equip our students to say to the world: "Here is something good. Look at it. Try it. Taste it. Live it." If they are incapable of so presenting Catholicism positively, at least they can say to the world: "Look at me." The human heart is more often moved by selfless sincerity than by verbal argument.

May I suggest here one form of positive apologetics? One of the key problems in the world just now is the dignity of man. Has man any worth? We in religion do not merely attack the heretical notions of man.²¹ We teach baptism and the Fatherhood of God as adoption or sonship so that each student may realize his or her significance in the eyes of God, his or her status in the mystical body. Modern man is lonely. In his mind state and society are merging. He wants to belong to some organization to have status. Hence he is willing to be merged into the omnipotent state. We take his need and show how it is met in the mystical body. The materialistic intellectuals have thrown over the idea of the dignity of man. But we teach the students to take the statements in the second paragraph of the Declaration of Independence, draw therefrom the dignity of man as a primary American principle, and to go over the heads of the materialists into the hearts of the average American. We win their good will by this emphasis on the American principle of the dignity of man. In asking how this principle of the spiritual basis of democracy can be made effective we win an opening for Christ, for He alone can make a spiritual democracy work. He gives the best incentive for treating every man as our brother. Thus each student, not merely the bright ones, feels that he has something to contribute to American life. We seek to put each student to work, to enlist him or her in a dynamic cause.

Since Christ correlated revelation with the life and culture around Him, why not take our cue from Him? Is it not the task of religion to weave revelation into the culture of American life? Are not Americans influenced by strong personalities more than by abstract ideas? Do they not admire integrity, honesty, sincerity? Why not concentrate, then, on the production of Christianized personalities?

²¹ Cf. W. H. Russell, "An Offensive in Support of Man," *Catholic Educational Review* (Nov. 1944), 538-544.

My third basic reason for preferring religion to theology in college is that religion is social. It stresses plural thinking. It takes its cue from the "our" and "us" in the Our Father. It aims to turn out students who, while realizing that they have duties to themselves, are mainly motivated by an unselfish aim.

Some at least of the theologians admit that the theology of the present manuals is individualistic.²² You can see for yourself if we turn to the field of moral theology. I ask you to contrast some evening the widely used *Compendium Theologiae Moralis* by Sabetti-Barrett with the first volume of Dr. Cooper's *Religion Outlines for Colleges*.

My only reason for the comparison of these two columns is the contention that theology should be given to college students. As stated by Lehmkuhl, moral theology has "the eminently practical scope of instructing and forming spiritual directors and confessors."²³ You do not want that for college, do you? Theologians have too much sense to advise it. Moral theology prepares priests to handle cases of conscience in and out of the confessional. It gives no incentive to students to enter into civic life in the spirit of Jocism. In fact, some theologians assert that even for priests moral theology has become too negative.²⁴

Casuistry is not the procedure for college classrooms. Note the casuistical procedure in Sabetti-Barrett and the emphasis on self or individualism. In this book of 1,150 pages note the very few pages that are devoted to love of neighbor in this day that calls for Catholic Action. Turn to page 170, to the article which deals with love of neighbor. It is the minimum that is emphasized. For instance, as regards the internal act we learn that one lives in a Christian manner and satisfies the precept if he prays in general for his neighbor or recites the Our Father. In the very article which deals with love of neighbor the emphasis is on love of self. I am referring here merely to the tone, the

²² "If you look now at scientific theology as it is taught in our seminaries, you cannot deny the fact—and I say this not on my own authority but on the authority of many other theologians who are teachers, professors of scientific theology—that Catholic theology in its contemporary form is shot through with a very individualistic current of thought." J. C. Murray, in: *Man and Modern Secularism*, 153.

²³ Article: "Theology," II Moral, in: *Cath. Encyclopedia*, XIV, 602.

²⁴ Cf. B. L. Lavaud, "The Teaching and Preaching of Moral Theology," *Clergy Review* (June, 1932), 474-487; J. W. O'Brien, "The Priest and Modern Moral Theology," *American Ecclesiastical Review* (Jan. 1938), 29-41.

outlook that such emphasis promotes. You do not receive inspiration for Catholic Action there. That emphasis was not the spirit that prompted Frederick Ozanam, Von Kettler, Manning, Gibbons, John A. Ryan, William J. Kerby or that great Vincentian, Thomas Mulry. On the other hand, if you wish to learn what religion has done in this matter, open Cooper, Vol. I, and see the extension that has been given to the precept of love of neighbor, and then decide what is best for college students.

It might also be noted that the structure of the tract on the Eucharist in books like Sabetti-Barrett was set up in the Middle Ages when the real presence was the subject of controversy. It became customary to treat of the real presence and Communion before going into the Mass or sacrifice. In our day we are told that the better procedure is to treat the notion of sacrifice or giving before treating Communion. The liturgical revival favors this latter method. Which are you going to give the students? Moreover, you will find little or no incentive to love the Mass or Communion in Sabetti-Barrett. The rules there of course apply to priests in the main. You might also look up the world *Laici* in the index of Sabetti-Barrett and see how little spur to lay participation in the work of the hierarchy you would get out of the notions treated there.

In moral theology there is an analysis of various virtues. But in college we need a moral pattern for the supernatural man which we are aiming to produce. Theology teaches that, aside from the three theological virtues, there are four cardinal virtues—prudence, justice, fortitude, temperance. That scheme comes from the Greeks. I ask you: Did Aristotle or Plato envision the supernatural man? I know that there can be no conflict between revelation and the natural law. But can you give the college students a better moral pattern for the supernatural man than Jesus the Son of Man? Gaze at Him. He said we should learn from Him. Did He not, and would He not today in college, make obedience, mercy, forgiveness, prayerfulness, peacemaking and love of neighbor "cardinal" virtues? The Greeks did not have this outlook, this emphasis. Why do we not give our college students an outline of the Christian virtues and the concrete pattern, a living pattern of the supernatural man as seen in Christ the Man of Galilee?

Theology has reared a magnificent structure of abstract truth.

But religion is living truth, truth at work in the individual. The truth has more of a chance of moving the will when it is portrayed functionally. I grant that God has first loved us. But is there not an advantage in watching Christ tell us that life is first a giving to God and then a receiving from God. Note the identical up and down structure in the aim of Christ, in the Our Father, in the double command, in the Mass which is first a giving and then a receiving. Note the unselfishness in that structure. See how it takes us out of ourselves. Socialness ("our" and "us") is in the foreground. Is there not a rather succinct pattern for living in that divine Summa, the Our Father? When the students are shown how such teaching functions in their daily lives, do we not stand more of a chance to develop them into balanced personalities? Moreover, in religion we make much of the beatitudes as laws of happiness. Students are delighted to learn that God is interested in their happiness here and now. Theology leaves these beatitudes off in a corner. We in religion feel that it is essential to convince the students that Catholicism is not an antique. It is not something that flourished only in the fourth century or in the thirteenth. Rooted in the past we must be, but our face must be toward the present and toward the future.

The difficulty both in theology and in religion is that the student may carry away only isolated facts and impressions. The teacher who can lead the student to a synthesis and to an integration of truth into his own living is of course highly desirable but not always attainable. Personally I believe in inculcating often in the student certain basic, living truths which are headed up in Christ. I think that through Christocentrism in religion, that is, through a wide use of Scripture, we can make truth dynamic and thus rivet the student to Christ. We try to join the doctrine and the precept to the Person-Christ. The procedure in theology is much more difficult than in religion. The student may not grasp the living vitality of truth where he is daily confronted with *per se* and *per accidens*, with *ad maiorem* and *ad minorem*, with *esse essentiae* and *esse subsistentiae*, with *quoad se* and *quoad nos*, with *ex scriptura*, *ex traditione* and *ex ratione*, with *ens a se* and theandric acts and *gratia capitis* and processions and hypostatic union, with *ad primum*, *ad secundum* and *ad tertium*, with *meritum de condigno* and *meritum de congruo*,

with probabilism and aequi-probabilism, etc. When analyzing Docetism, Gnosticism, Manichaeism, Sabellianism, Adoptionism, Donatism, Nestorianism, Monophysitism, Monothelitism, Arianism, Semi-Arianism the student seldom gets to see the Man whom "the mass of common people liked to hear," for "never has man spoken as this man," who "steadfastly set his face to go to Jerusalem," and there finally, "no one could answer him a word, neither did anyone dare from that day forth ask him any more questions." Always He had been "teaching them as one having authority" and weak men were gripped to Him when He said: "These things I have spoken to you that my joy may be in you. . . . I have called you friends, because all things that I have heard from my Father I have made known to you." Under the providence of God all those later heresies were necessary to clarify revelation. But why lead the college student through all the maze of heresies once fought over? Why not let the defined truth now be energized and made personal by seeing it in Christ—the living, dynamic Christ?

What does all of this lead up to? It calls for the necessity for the college students of the loving, prayerful, commanding, understanding, forgiving, unconquerable Christ. You complain that our college students are not on fire with zeal. Have they ever been thoroughly acquainted with the energizing presence of Him who set souls on fire? Have they ever been compelled to say: "Was not our heart burning within us while he was speaking on the road and explaining to us the Scriptures?" Why not give these students a chance to see Christ, "appearing in the form of man?" In other words, what is wrong with introducing a life of Christ into college? Is not Christ God's ideal of a man? Since integration of character is a necessity, why not study the integration of Christ in His character? I am convinced that the best foundation for living with Christ in His Church is living with the historical Christ in the Gospels. God did not become theology nor even religion. He became man. And as Newman says: "If faith is to live, it must love; it must lovingly live in the Author of faith." We need theology indeed. But, if you want the Christian man, why not let students see this Man of men?

I trust that I have helped you to realize that my client, religion, has some dignity and status and maturity. Whatever be the final decision on what to give college students, I think that

history will show that the first major step toward the final solution was made by Msgr. Cooper in his four volumes. They were the pioneer effort to present religion according to the needs of the laity. And it is my conviction that even the theologians can learn something from them. There is much to be said for his plan to give first the Catholic moral ideal, then the motives (dogmas) for living that ideal, and then the means or sacraments. There is needed in the volumes, however, some pedagogical rearrangement and some supplementation from the more recent emphasis on worship as taught in the liturgical movement.

I suggest now only my own personal view for an arrangement in college. For freshmen, a life of Christ supplemented by chapters VI, VII, XV, and XXI to XXVI from Cooper III. For sophomores, Cooper II plus Fr. Ellard's *Liturgical Life and Worship*. For juniors, Cooper I supplemented by chapters IV, V, VIII, IX from Vol. III. For seniors, Cooper IV supplemented by chapters III, X, XI, XII, XIV, XX from Vol. III.

To sum up this long discussion I repeat that I think religion is better for the college students because it is adapted to all the students; because it touches the total student—intellect, will, emotions, because it is social and integrates revelation with American life, and because of its aim, namely, that Christ made the living and not the learning of one's religion the basic requirement. Catastrophic times confront us. The word that the popes have coined for us in these days is action, not speculation. Our overall aim should be to permit every student to feel that he or she has a part to fulfill in this effort to stem the tide of hatred against God and religion and man. Knowledge is always an asset. But the love that was poured forth on Calvary has won more adherents down through the ages than have the endless discussions on the hills of Athens.

COUNSELING IN THE CATHOLIC HIGH SCHOOLS OF THE MIDDLE WESTERN STATES

EUGENE A. LEONARD

Department of Education, The Catholic University of America

A questionnaire was sent in 1945 to eight hundred and eighty Catholic high schools listed in the 1942 National Catholic Welfare Conference Directory and located in thirteen Middle Western States. Four hundred and ninety-eight of the responses were found to be usable in the present study. These represent about 70 per cent of the total number of regular three- or four-year high schools of the area.* Sixty per cent of the high schools were coeducational, 11 per cent were boys' high schools, and 29 per cent were girls' high schools. The distribution of the respondents by states is summarized in Table I below.

TABLE I

State	Types of High Schools			Total
	Coed	Boys	Girls	
Ohio.....	38	9	27	74
West Virginia.....	5	1	2	8
Indiana.....	9	2	10	21
Michigan.....	59	2	13	74
Illinois.....	25	17	41	83
Wisconsin.....	19	4	6	29
Missouri.....	15	8	14	37
Iowa.....	60	4	6	70
Minnesota.....	25	3	12	40
Kansas.....	13	2	6	21
Nebraska.....	23	1	4	28
South Dakota.....	3	..	1	4
North Dakota.....	8	1	..	9
Total.....	302	54	142	498

The enrollment of the Catholic high schools of the area included in the study ranged from eight pupils to one thousand

* For a discussion of this point see "Counseling in the Catholic High Schools of the United States." Eugenie A. Leonard, *Cath. Ed. Review*, May, 1946.

eight hundred and sixty pupils with the median of one hundred and forty-one pupils which is slightly lower than the median for all the Catholic high schools of the United States (151). Forty per cent of the high schools had an enrollment of less than one hundred pupils and 90 per cent of the high schools had an enrollment of less than five hundred pupils. Ten high schools or 2 per cent of the total number had an enrollment of over one thousand pupils, all of which were located in large cities.

The distribution of high schools as to kinds of organization of the guidance program has been summarized in Table II. As will be seen, eighty-eight cooperating high schools in the area or 18 per cent of the high schools reported having counselors,

TABLE II.—*Number and Kinds of Counseling Organization by Types of Catholic High Schools, Middle Western States*

Kinds of Organization	Types of High Schools			Total
	Coeds	Boys	Girls	
Have counselor.....	44	19	25	88
Homeroom.....	88	16	72	176
Teacher-counselor.....	131	15	32	178
None.....	39	4	13	56
Total.....	302	54	142	498

35 per cent of the high schools reported having homeroom guidance, 36 per cent reported having teacher-counselor guidance, and 11 per cent reported "none," or no guidance program. These figures vary little from similar figures for the Catholic high schools of the United States. It is interesting to note, however, that only 14 per cent of the coed high schools and 18 per cent of girls' high schools reported having counselors, while 35 per cent of the boys' high schools reported having counselors.

In explanation of the response "none" a number of respondents reported that their high schools were very small. One such said, "Since we don't have anything organized to take care of any of the above phases it is impossible to answer your questions." Others wrote that the pastors acted as counselors when needed. Several others wrote, in effect, "We are giving consideration to a definitely organized guidance program which we hope to see in effect the coming school year."

In order to determine whether there was any relationship between size of school and type of counseling set up, the range of pupil enrollment and median of enrollment for the high schools of each kind of counseling organization was summarized as seen in Table III. In general, the larger high

TABLE III.—*Range in Enrollment of Catholic High Schools by Kind of Counseling Organization*

Kind of Organization	Range in Number of Pupils Enrolled	Median
Counselor.....	22-1860	192
Homeroom.....	30-1272	198
Teacher-counselor.....	8-750	89
None.....	9-775	88
Total.....	8-1860	141

schools tended to have counselors or some type of organized homeroom guidance program and the smaller high schools tended to have a less organized program of guidance. There were no sharply defined differences between the three types of counseling programs. For instance one respondent wrote,

"One person is set apart for counseling, but all class teachers are given training to enable them to give helpful advice to students in regard to religious, educational, social and personal problems."

Another respondent explained a teacher-counselor set-up which is, no doubt, typical of many high schools in the area as follows:

"Our enrollment is one hundred and eighty of which one hundred and twenty are resident students. This latter group is, therefore, under twenty-four-hour daily observation. The other fifty boys come from families living adjacent to the school and their background is very well known since the population of this city is five thousand—mostly Catholic—there are four Catholic churches. The high school is staffed entirely by members of the Order and all living on the campus. There is no formal guidance department; no room set aside, etc. The students select anyone of the faculty they please to discuss their problems. The information thus gained is being continuously pooled and discussed by the faculty members and guidance instruction is relayed back to the student through the member in which the student has confided. This office is open from eight in the morning until nine-thirty in the evening. Moreover, each student is called into the office several times a year for a short

discussion of any difficulties that might be in the picture. Sex difficulties are talked over frankly with due regard for the age of each student. Our resident students are recruited from several states. We try to get all the information we can about these students even before their arrival at school through questionnaires sent to the parents, through letters sent to eighth-grade teachers and through correspondence with the pastor. The parents themselves visit the school and when they do we generally devote at least thirty minutes to discussing any problems that might be in the picture. Occasionally, parents are called in."

A division of responsibility for guidance in a high school was indicated by a respondent as follows:

"Counseling is divided among various members of the staff. The principal handles chiefly educational counseling. One member of the staff has vocational counseling; religion teachers, religious counseling; informal counseling by all of faculty is encouraged."

Another respondent reported using friends of the high school as follows:

"Private interviews by homeroom teachers and various subject teachers. We refer students to professional people; we have advantage of student retreats. Many of us know the students well, we know their families, therefore, we can guide them in vocational and educational plans as well as in personal problems."

A guidance program integrating teacher-counselor work and homeroom guidance was reported by several respondents of which the following is typical:

"Guidance is carried on through homeroom teachers and the chaplain and his assistant. The program is not a definite isolated one but is carried on throughout the whole school program. Each teacher is a counselor."

A typical homeroom guidance program was explained by one respondent.

"In order to clear some of the answers given, the following explanation is offered. Our school is operated on the homeroom system. Each homeroom teacher is qualified to teach her own Religion, and her own English classes. Therefore, she acts as counselor for her homeroom group. She teaches them these two classes, and perhaps one more depending on her specialty, such as Latin, Mathematics, History, etc. She also has charge of her homeroom group for the activity period each day, and their

extracurricular activity is more or less supervised, even by remote control, by her. In this way she knows her own group quite well. She is free at the end of the day for any individual counseling that is expected from the students, or that she herself feels should be given. We close at three, and it is the usual thing to find someone waiting in each homeroom for her individual conference. The senior homeroom teachers are most effective in guiding students toward their future education. More than 50 per cent of our students go on to college or nurses' training, and most of them attend college or university."

It will be noted in Table IV that in the high schools where counselors are employed in Catholic high schools in the Middle

TABLE IV.—*Enrollment of Pupils in the Catholic High Schools Having Counselors by Number of Counselors, Middle Western States*

Number Enrolled	Number of Counselors						Total
	1	2	3	4	5	6	
0-99.....	18	3	..	..	..	..	21
100.....	14	9	..	1	1	..	25
200.....	3	3	2	1	1	..	10
300.....	4	2	..	1	2	..	9
400.....	1	1	2	..	..	..	4
500.....	1	..	..	..	..	..	1
600.....	..	2	..	..	1	..	3
700.....	1	1	..	..	..	1	3
800.....	..	2	1	..	1	..	4
900.....	1	..	..	..	..	..	1
1000 plus.....	2	3	..	2	..	..	7
Total.....	45	26	5	5	6	1	88

West there is no significant correlation between the number of pupils enrolled in the high schools and the number of counselors employed. While the ratio of number of pupils to counselor needed for an efficient counseling has not yet been clearly established by experts in the field, there is a consensus of opinion among educators that one counselor to every two hundred and fifty pupils is a reasonable ratio if the counselor is required to teach not more than two periods a day and carries the same pupils for the three or four years that the pupils are in the high school. No detailed questions were asked regarding the teaching load of the counselors included in this study, but it may be inferred from the present data that 72 of the 88 high schools

reporting counselors had one or more counselors to every two hundred and fifty pupils enrolled.

As in other sections of the country, the cooperating Catholic high schools of the Middle West reported a wide variation in their equipment for counseling. Table V summarizes the data.

TABLE V.—*Per Cent of Catholic High Schools of Each Kind of Counseling Organization by Items of Implementation, Middle Western States*

Implementation Items of the Guidance Program	Kind of Counseling Organization			Per cent of Total
	Per cent of group having counselors	Per cent of Home-room Guidance Group	Per cent of Teacher-Counselor Guidance Group	
Specific time.....	65	31	19	32
Special room.....	57	19	17	26
Cumulative record.....	89	64	57	66
Time, room and record.....	44	13	8	17
Intelligence tests.....	94	90	90	91
Achievement tests.....	81	73	73	75
Aptitude tests.....	55	51	30	43

It is to be noted in the case of each item that where there is one or more persons designated as counselors, there is also more evidence of implementation. Only 6 per cent of the high schools having counselors reported that they had no counseling room, cumulative record or specific time set aside for counseling, whereas 22 per cent of the high schools having homeroom guidance and 30 per cent of the high schools having teacher-counselor guidance had made no provision for the implementation of the guidance program.

A very high percentage of all the Catholic high schools gave intelligence tests, but the discrepancy between percentages of high schools giving intelligence tests and those keeping cumulative records throws some doubt on the usefulness of the intelligence test scores. It should be noted that, in the high schools having counselors, 94 per cent gave intelligence tests and 89 per cent kept cumulative records of their pupils, which implies that some use was made of the information obtained from the tests. However, in the group of high schools having homeroom guidance, 90 per cent gave intelligence tests, but only 64 per cent kept individual cumulative records of their pupils; and similarly 90

per cent of the high schools having teacher-counselors gave intelligence tests but only 57 per cent of them kept cumulative records of their pupils. The disparity in the figures raises a question as to the extent to which the intelligence test scores serve a counseling function in the high schools having homeroom or teacher-counselor guidance programs.

From the responses of the high schools to a question regarding the various fields of counseling it would appear that such personnel data as the high schools had gathered regarding their students was used most frequently in the religious and educational guidance of the students. In Table VI below it will be seen that

TABLE VI.—*Per Cent of Catholic High Schools Giving Guidance by Fields of Counseling, Middle Western States*

Fields of Counseling	Per cent of group having counselors	Per cent of Homeroom Guidance Group	Per cent of Teacher Counselor Guidance Group	Per cent of Total
Religious.....	97	85	81	86
Educational.....	94	80	74	81
Vocational.....	92	76	70	77
Personal.....	92	80	70	79
Social.....	85	70	61	69
Occupational.....	87	66	61	68
None or no answer.....	17	13	..	12

there is also a positive correlation between the degree of implementation of the guidance program and the percentage of high schools giving counseling in the various fields of guidance.

As in other parts of the country, the Catholic high schools of the Middle West reported fewer high schools giving occupational guidance than any other type of counseling, which is in line with the response of the high schools regarding the occupational placement of school leavers and graduates as seen in Table VII. A total of 37 per cent of the high schools of the area either reported no occupational placement of students or did not answer the question.

The respondents reporting that they did no occupational placement said in effect, "Our school is 100 per cent college preparatory. The guidance that received emphasis is scholastic and moral guidance."

The high schools doing vocational placement made such comments as the following:

"Employers constantly contact us for help—having known our school for years."

"Students are advised how to make job contacts: interviews, etc."

"The senior Commercial teachers handle placement of Commercial students."

"We have a well-established Placement Bureau. In operation five years."

TABLE VII.—*Per Cent of Catholic High Schools Doing Occupational Placement, Middle Western States*

Types of Placement Techniques	Types of Counseling Organization			
	Per cent of group having counselors	Per cent of Homeroom Guidance Group	Per cent of Teacher-Counselor Guidance Group	Per cent of total group
Placement by telephone.....	66	60	38	52
Visits to employers.....	18	10	1	11
Visits from employers.....	32	23	20	23
Placement by agency.....	23	24	18	21
None.....	14	12	20	22
No answer.....	9	22	30	15

The same percentage (68 per cent) of Catholic high schools in the Middle West had some form of group guidance as among the Catholic high schools of the country as a whole. Also, as Table VIII indicates, a similar positive correlation between degree of

TABLE VIII.—*Per Cent of Catholic High Schools Having Group Guidance, Middle Western States*

Kinds of Group Guidance	Kind of Counseling Organization			
	Per cent of group having counselors	Per cent of Homeroom Guidance Group	Per cent of Teacher-Counselor Guidance Group	Per cent of total group
Guidance class.....	64	46	41	47
Orientation program.....	27	22	16	23
Occupations class.....	25	12	16	16
None.....	17	35	38	32

organization of the guidance program and frequency of group guidance. This is true even though the homeroom guidance plan is presumably based on the idea of group guidance.

The types of group guidance used in the Catholic high schools of the area may be best illustrated by the following excerpts from the comments of the respondents:

"Correlated with English classes and assembly programs. Intensive vocational Unit in grade twelve leading to choice of college, training school, or employment immediately after graduation."

"We invite men from the various professions to talk with students who are interested in this and that profession. A lawyer will talk on a certain evening. Students who wish to hear him sign up in advance. Once a week all the students are addressed in assembly and it is here that we try to motivate the student in the pursuit of self-realization."

"I note that the enclosed leaflet has no reference to the semester course we offer in vocational guidance, open to juniors and seniors as an elective. It has been effective for those who registered for it, but it is interesting that less than one-fourth of the class would be inclined to register for it, although the teacher is one of the more popular teachers of the staff. Most of our students register for the full-year courses—the semester subjects are usually patronized by the failure-type that all schools must tolerate."

"Each class has a sponsor who meets the class about twice a month for a thirty-minute period."

"One week each year is devoted to vocational work. Speakers in social and economic fields give valuable information on their special subjects."

In general, it may be said that the problems of guidance in the Catholic high schools of the Middle West are similar to those of the Catholic and public high schools throughout the United States.

EDUCATIONAL NOTES

N.C.W.C. SCHOOL STATISTICS WITH A FORECAST FOR 1946-1947

During the course of the most destructive war in history it was difficult to make predictions about school enrollments. The only certainty was that the demands on the schools to meet the war effort would be reflected in reduced enrollments in the upper classes in secondary schools and in all classes of the higher institutions, especially those for men. Nevertheless, the forecasts for the war years had to be made with caution because of the uncertainty of the total effect of the war on attendance in schools and colleges.

It is therefore pleasing to record that the survey compiled by the National Catholic Welfare Conference Department of Education for the 1945 school term showed that the Catholic school system, in fulfilling war requirements, had maintained a high enrollment average during the trying period since 1942.

A glance at the 1945 survey reveals the following interesting facts: An enrollment of 2,086,794 pupils in elementary schools, a gain of 3.4 per cent since the 1942 survey, was the first increase in this division in fifteen years. This large enrollment was accommodated in 8,097 elementary schools which employed 59,747 teachers.

Despite some curtailment in the upper classes the high school enrollment totaled 420,707 students which was a gain of 9.2 per cent since the previous survey. It is gratifying to note that from 1920, the year of the first N.C.W.C. School Survey, Catholic high school enrollments increased from 129,848 to the present total, which is a gain of 223.9 per cent. The total number of teachers reported in the 2,128 secondary schools in 1945 was 24,595.

The enrollment in universities and colleges in 1945, as was anticipated, decreased 7.4 per cent since 1942. This decrease was due to the drop in enrollments in universities and colleges for men which declined from 114,936 to 93,451 during the war period. Women's colleges, on the other hand, increased from 45,433 to 55,064 students during this same period. The total faculty in the 72 universities and colleges for men was 7,397 and, in the 123 colleges for women, 5,102.

Diocesan teachers colleges and normal training schools, to the number of 38, reported 10,285 students in 1945. This was a

gain of 2,209 students since 1942. The faculty of these institutions, like the student body, are mostly religious men and women, and totaled 1,164.

A total of 9,366 students was reported in 124 major seminaries. This was an increase of 859 students over the total given in 1942. The total number of students in the 114 minor seminaries was 12,604, a gain of 2,349 since 1942. The teaching staff in major seminaries included 1,280 and in minor seminaries 1,473 instructors.

On the basis of the above complete returns, which are now published for the first time, it may be safely claimed that the 1946-47 school term will be a banner year in the history of Catholic education.

With elementary enrollments again increasing, high school enrollments continuing to advance, universities and colleges deluged with applicants for admission and the other divisions maintaining their usual enrollments a record attendance may be expected this coming school year. The only disconcerting factor is that a number of diocesan school systems report that they are unable to accommodate the many children who wish to obtain a Catholic education. As one diocesan superintendent expressed it: "This situation is due to the desire of parents to provide adequately for the religious and moral education of their children, especially in these confused times."

Many new school building projects held up during the war will help to provide for future needs in various dioceses. Universities and colleges also are finding it difficult to accommodate the large number of veterans and other students who are seeking to continue their studies.

All of these considerations encourage the prediction that 2,768,000 students will be enrolled in the Catholic schools of the nation this year. This enrollment will be divided as follows: Elementary schools, 2,125,000; high schools, 430,000; universities and colleges, 180,000; seminaries, 22,000 and teachers colleges and normal schools, 11,000.

JAMES E. CUMMINGS.

AMERICAN EDUCATION WEEK

"The Catholic School in American Life" will be the theme for the program of American Education Week to be observed in Catholic schools November 10 to 16. Based on a series of ad-

dresses by Right Reverend Monsignor T. James McNamara, Rector, Cathedral of St. John the Baptist, Savannah, Georgia, and Diocesan Superintendent of the Diocese of Savannah-Atlanta, the program is divided into four parts, "Partners in American Education," "Let's Visit the Catholic School," "Meet the Catholic School Teacher," and "More Than the Three R's." Copies of the program, which includes suggestions for activities during the week, have been mailed to all Catholic schools by the Department of Education, National Catholic Welfare Conference. Monsignor McNamara's series of addresses will be given on the Catholic Hour on November 3, 10, 17 and 24.

CATHOLIC BOOK WEEK

The 1946 observance of Catholic Book Week throughout the country has been scheduled from November 3 to 9, it has been announced by Brother J. Sylvester, F.S.C., of Christian Brothers College, St. Louis, national chairman of the observance for the Catholic Library Association.

The theme of this year's observance, Brother Sylvester said, will be "Pillars of Freedom—Christian Books." The purpose of the week, he said, is to direct emphasis on the role of the Church as the patron of good literature; to pay tribute to Catholic authors and books; to impress Catholics with the wealth of works written in a true Christian tone; to express appreciation to publishers of Catholic writings, and to encourage Catholic authorship.

CHILDREN DENIED SCHOOL BUS TRANSPORTATION

Carrying American flags, and many of them accompanied by their parents, scores of children of St. Patrick's parochial school, Kennett Square, Chester County, Penna., paraded to the parked buses of the Kennett Square Consolidated School District September 6, boarded the buses and rode to their home, despite the contention of H. Timothy Rayne, administrative assistant of the district school, that they entered against orders.

The children had used the buses for 14 years, but the township school board recently announced that it intended to stop transporting parochial school children on public school buses. The school board said such transportation was illegal under state laws forbidding the expending of public funds for sectarian or religious purposes. The parochial school children travel distances of three to six miles to attend school.

There was no disturbance connected with the "march." Mr. Rayne stood in the path of the children approaching the buses, announcing that if they boarded the vehicles they would do so against orders. The children walked under Mr. Rayne's arms and around him and took seats in the conveyances.

Parents of the parochial school children called attention to the fact that they pay public school taxes, as well as support their parochial schools, and that they believe they have a right to have their children taken to and from school on public buses. "It's the only benefit we get from paying our taxes," said the mother of a 7-year-old girl.

* * * *

St. Mary's parochial school, Mallard, Iowa, did not open with the beginning of the Fall term, because its 60 pupils were denied the right to ride on state-supported public school buses which pass the homes of the children in the rural area.

The parochial school children have ridden the public school buses heretofore, but, following a court ruling that the presence of parochial school children on the public school buses endangered the right of the school district to obtain state aid for their operation, the Mallard school board decided to discontinue the practice. The board also took the position that, if it did not conform strictly to the law, the individual members might become personally liable.

The Rev. Francis Illg, pastor of St. Mary's church there, said he ordered the parochial school not to open, because he wished to avoid disturbances. Father Illg said he had evidence that violence would take place if the public buses failed to pick up the parochial school pupils as they have in the past.

ST. VINCENT'S HISTORY RECALLED AT BENEDICTINE CENTENARY

The glorious 100-year history of the Benedictine Archabbey of St. Vincent, Latrobe, Pa., last month was cited by Bishop Michael J. Ready of Columbus, as a stirring example of a monasticism "which repudiates the world to bless the world," and which "withdraws from the world to become present to the world."

Bishop Ready, himself an alumnus of St. Vincent College, preached at the Pontifical Mass in the stadium of St. Vincent College, which opened the three-day celebrations to mark the centenary of the first Benedictine foundation in the United States.

His Excellency Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, presided at the Mass. The Abbots of the ten Benedictine monasteries in the United States that trace their origin to St. Vincent's were also present to rejoice with the venerable institution that had pointed the way and led the advance.

The Benedictine monastery, founded in 1846 by Father Boniface Wimmer and his little group of Bavarian monks, was from the first day "a great fountain from which poured out the spiritual and corporal works of mercy," Bishop Ready said, adding:

"In one of the world's greatest industrial communities, here on this scarred, mined earth and under skies lurid and smoky from mill and furnace, the monastery, as a strong, fearless voice, proclaims the Charity of Christ to all men and the need for justice as the first defense of human dignity."

GEOGRAPHIC SCHOOL BULLETINS

The National Geographic Society announces that the publication of the Geographic School Bulletins will be resumed for the 1946-47 school year on October 7.

The announcement says that each of the 30 weekly issues will continue to contain five articles and seven illustrations or maps. Nearly 35,000 teachers used the Bulletins last year for accurate, up-to-date material on places, peoples, industries, commodities, national boundary and government changes, and scientific developments in the news.

The publication is one of the National Geographic Society's leading educational features. It is, in fact, a gift to education by the Society's 1,500,000 members. The twenty-five-cent subscription fee merely covers the mailing and handling charges. Other costs are borne by the Society's educational fund.

A large staff of able researchers of the Society is keeping abreast of fast-moving world events. All the resulting material, carefully filed, forms a rich reservoir of information from which the editors of the Bulletins draw material for teachers and students throughout the school year.

Government restrictions on paper have limited the Bulletin's subscription list. Present paper allotments will permit the addition of only a few hundred subscriptions to last year's list. So

to assure receipt of copies for the next school year, the Society is urging subscribers to place their orders early.

CHILDREN'S PLAY SERIES TO OPEN AT LISNER AUDITORIUM, WASHINGTON, D. C., OCTOBER 19. MORNING AND AFTERNOON
PERFORMANCES ANNOUNCED

The Children's Museum of Washington, D. C., announces that the Fifteenth Washington Season of the children's play series which it sponsors, will be presented at Lisner Auditorium, with two performances of each play. "The Secret Garden," a Clare Tree Major Children's Theatre of New York production, will open the season on Saturday morning, October 19, at 10:30 o'clock. This play will be repeated that afternoon at 2:00.

In addition to "The Secret Garden" there will be five more plays, following at monthly intervals. With the thousand additional seats which the second performance makes available, the Children's Museum hopes that it can this year meet the growing demand for tickets for these popular plays.

Reservations for the season can now be made by calling the Children's Museum at HObart 5928 between the hours of 9:00 and 5:00, Tuesday through Friday.

SURVEY OF THE FIELD

New Schools and Additions

His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, presided and preached at the Solemn Mass marking the dedication of the new Servite seminary, Lake Bluff, Ill. The Mass was offered by the Very Rev. Jerome De Pencier, O.S.M., provincial of the American Province of Servite Fathers. Among those attending the ceremonies were Bishops Bernard J. Sheil and William D. O'Brien, Auxiliaries of Chicago, and more than 100 members of the clergy. The seminary site was formerly the Walter P. Murphy estate. What was originally the grand ballroom of the mansion has been converted into a monastery chapel and the organ which used to play the dance music is now used to accompany the liturgical services. . . . In the presence of an audience of distinguished educators, Archbishop John Gregory Murray of St. Paul officiated at the laying of the cornerstone of Albertus Magnus Hall, the new science building under construction at the College of St. Thomas, St. Paul. The science building, it was an-

nounced by the Very Rev. Vincent Flynn, college president, is the first project in the \$3,080,000 St. Thomas expansion program. Work on the college's new athletic field also is under way and the building plans contemplate a faculty residence, auditorium, art and music building, library, and an academy classroom and administration building. . . . A gift of \$50,000 has been received for the new School and Convent of Sacred Heart Parish, Pittsburgh, the Rev. Thomas Coakley has announced. However, the donor has made a condition that the members of the parish raise \$25,000 themselves in one week, October 6th to 13th, Father Coakley said. The new school and convent, which have been in course of erection for a full year, are expected to cost \$600,000. Some of the modern features of the building are dustless green glass boards instead of black boards, ultra-violet rays in each room to kill disease germs; air conditioning, and a pent house on the roof with 36 separate outside sunny rooms for the Sisters of Charity who staff the School. . . . The St. Louis University has acquired full ownership of the Parks Air College, nationally known aviation engineering school near East St. Louis, Ill., the Very Rev. Patrick J. Holloran, S.J., president of the university, has announced. The university obtained complete ownership by gifts and by purchasing all outstanding shares in the air school after Oliver L. Parks, founder and president of the school, had transferred his holdings, amounting to over 43 per cent, to the university as a personal gift. The St. Louis University, which is planning a \$2,000,000 expansion program, is the oldest university west of the Mississippi River, having been founded in 1818 by Bishop Louis Du Bourg of Louisiana and the Floridas. . . . Brother B. Thomas, president of Manhattan College, has announced that the School of Business Administration has organized the Department of Labor-Management under the dean, James L. Fitzgerald. Brother C. Austin, F.S.C., will be head of this new Department, which has been established to meet an ever-growing demand for college-trained men in this field to work in government, management and labor agencies. The Department will offer the following courses: International Labor Movements, Trade Unionism, Personal Management and Industrial Relations, Job Analysis and Wage Policies, Collective Bargaining, Management Policies, Industrial Psychology, Labor Law, Development of American Industries, Labor Problems, Business Organization and Management, and Statistics.

RADIO AND MOTION PICTURES

Publication of an eight-page pamphlet entitled "Take to the Air," a compendium of instructions and suggestions for lay groups wishing to start a Catholic radio program, has been announced by the Catholic Forum of the Air, pioneer lay broadcasting organization, Wilmington, Del. The booklet, compiled by forum members and based upon the group's experience of more than seven years of unbroken Sunday broadcasts, is available to groups and individuals desirous of starting a Catholic program on their local radio stations. Sections of the pamphlet deal with the necessity of obtaining approbation of diocesan authorities for a broadcast group, the means of getting air time from local radio stations, matter for broadcasts, methods of presentation and techniques to give the program a polished finish. Other sections of the booklet discuss membership in the broadcast group, meeting rehearsals, critiques and attitudes toward the public and the radio station staff. . . . Production has begun on the first movies to be made by Guardian Films, the new Catholic motion picture company headed by the Rev. Louis A. Gales of St. Paul. The theme of these first movies is the Catholic contribution to the growth of America, shown through the lives of outstanding Catholics. . . . The Danger Point, a 12-minute motion picture with color and sound, is being offered for free showing in schools by its sponsor, the Public Health Committee of the Paper Cup and Container Institute. This film is particularly suitable for general assemblies as well as for classroom lessons in public health, personal health, communicable disease, and civics. The film shows some of the common ways in which disease germs travel from person to person and how health officers and health departments work to curb them. It reveals that the mouth is the real danger point because, with the nose, it is the chief portal of entry for germs of many respiratory diseases. Address Miss Hulda Kloenne, Educational Director, Public Health Committee, Paper Cup and Container Institute, 1790 Broadway, New York 19, N. Y. . . . A plan for classroom clinics to train teachers in the better use of education films is being made available to all educators by Encyclopaedia Britannica Films, it was announced by H. R. Lissack, vice-president of the company. The plan, prepared in cooperation with the University of Chicago Center for the Study of Audio-Visual Materials, is developed in an eight-page brochure by

Encyclopaedia Britannica Films. It outlines an entire program for arranging and holding a one-day clinic which would give teachers first-hand experience with classroom films. Copies of the booklet may be obtained from Encyclopaedia Britannica Films Inc., 20 North Wacker Drive, Chicago 6, Illinois.

ITEMS OF INTEREST

With an enrollment in excess of 3,000 students the 58th academic year of The Catholic University of America opened for undergraduates on September 25th, and for graduate students on October 2nd. Almost half the total number of registrants are ex-service men and women. Rt. Rev. Msgr. P. J. McCormick, rector of the University, announces that the faculty has been enlarged to meet the demands of the large enrollment—greater than the University has previously had—and that special arrangements have been made so that the veteran enrollees may schedule their classroom work to accomplish the greatest results from their government-underwritten education. . . . A "Youth Day," with plenty of singing and band playing and no formal speeches, will be one of the features of the 24th annual convention of the National Catholic Rural Life Conference, which will be held in Green Bay, Wis., October 11 to 15. . . . The junior colleges of the United States—now 630 strong—will this term enroll a total of at least 355,000 students, according to the results of a survey released by the American Association of Junior Colleges, Dr. Jesse P. Bogue, Executive Secretary. . . . The thousandth Mexican student has been received at Montezuma Seminary, N. Mex. He is a youth from the Diocese of Zacatecas. Nine years ago the U. S. Hierarchy purchased a former resort hotel there to serve as a seminary for Mexican students for the priesthood, because the Mexican constitution had caused confiscation of all seminaries in the country and had made it illegal for priests or Religious to operate any schools. During its nine years of operation Montezuma Seminary has trained 403 priests for Mexico, or more than 10 per cent of all the clergy serving in that country. There are today only 3,863 priests ministering to Mexico's population of 20,000,000 people. . . . The first issue of the Inter-American Social Action Bulletin has been published by the National Catholic Welfare Conference. The Bulletin, a new digest in Spanish, French, English and Portuguese which will be sent periodically to interested

persons throughout the Western Hemisphere, is edited by Richard Pattee. . . . The Chicago City Council authorized a resolution calling attention to Sept. 24 as Mercy Day, a city wide observance to honor the centenary of the work of the Sisters of Mercy in Chicago. Said to be the largest order of religious women in the country, the Sisters of Mercy conduct a college, nine high schools, 46 grade schools, eight hospitals, six nurses' training schools, three sanitariums, four homes for business women and two homes for the aged in Chicago archdiocese. . . . The Rev. Felix Newton Pitt, secretary of the Catholic School Board of the Archdiocese of Louisville, and Miss Helen C. White, Catholic author and professor at the University of Wisconsin, are included in a group of eleven American educators sent by the State and War Departments on a tour of evaluation of the education program of the United States Military Government in Germany. . . . Appointment of the Rev. Brother Arthur A. Loftus as the new president of Iona College, New Rochelle, N. Y., conducted by the Christian Brothers of Ireland, has been announced. The new president, who has been vice president and professor of philosophy at the college, succeeds the Rev. Brother William B. Cornelia. . . . In an effort to give to its students a more intelligent understanding of world problems, with emphasis on the support that college women can give to the work of the United Nations, Mundelein College, Chicago, Ill., is sponsoring a five-day Institute for the Study of the United Nations Charter, which opens October 21. . . . "Cancer control is a major health problem in the United States. As such, it merits attention not only in the programs of research, but also in programs of education. Instruction concerning the nature of cancer and known methods of prevention and control should be included in the high school course of study, along with other important health problems facing the American people today. High school students are interested in such information. Scientific facts should be taught to them so that fears may be allayed, intelligent action as future adults be promoted, and families favorably influenced by the information which students relay to adult relatives." Joint Committee on Health Problems in Education, National Education Association and American Medical Association.

REVIEWS AND NOTICES

Revised Edition of McCormick's *History of Education*, by Reverend Frank P. Cassidy. Washington, D. C.: The Catholic Education Press, 1946. Pp. xxv+649. \$4.00.

The hope entertained that the Right Reverend Patrick J. McCormick's *History of Education* would be revised has been happily realized in the present volume by the Reverend Frank P. Cassidy, Ph.D., Associate Professor of Education of The Catholic University. The original text published in 1915 was the first of its kind in English by a Catholic author. Written to be a practical textbook in the history of education dealing with the development of educational theory and practice in ancient, medieval, and modern times, the current volume should be very well received.

In the revision, much new material has been added, but the reader familiar with the original work will find that substantially its content has been preserved. The book is divided into four sections: Part I presents the status of education during the Ancient Period; Part II covers the period of Christian Education; Part III treats of the educational activities of the Renaissance and Reformation; Part IV discusses Modern Educational Developments.

Dr. Cassidy, in treating the Ancient Period, delves more extensively into the history and civilization of the particular peoples which enables the student to get a better perspective of ancient educational theory and practice. He feels justified in so doing on the grounds that the "school is but one of the many forces which have contributed to the shaping of education in the past and must not be made to stand for the whole of the educational process."

To those who still cling to the notion that everything good in modern education is of recent development, a diligent perusal of this book is recommended. Here they will learn in the early Christian period that "with the teaching of Jesus Christ a new era began in the history of education"; that Our Lord was the greatest teacher of all times; and that in the few surviving traces of His teaching which the Evangelists have preserved, we are able to discern the fundamental principles of modern pedagogy applied with perfection and effectiveness. For example, though

those to whom Christ spoke came from every rank and condition in life, yet they all understood His message because it appealed to their interests and was connected with knowledge already possessed.

Following this discussion of the qualifications of Christ as the Perfect Teacher, the authors present a concise, clear-cut exposition of the educational ideals of the Christian Church, the institutions of the first Christian centuries, and the educational contributions of the Fathers of the Church, who were practical educators and not mere theorists.

Particularly interesting and informative are those chapters which concern the Middle Ages, a period in educational history which is the most frequently misrepresented. The Church's efforts to improve conditions within the body social and politic are attested by her educational activities especially in the cathedral, parish, and monastic schools. It is to be noted also that the centuries from the sixth to the tenth inclusive, the so-called "Dark Ages," were not without scholars and cultural interests; for the schoolmen kept alive the tradition of culture.

Scholasticism, a movement which has been most frequently studied and evaluated in the years of its decline rather than in the period of its greatness, receives an accurate treatment. It is viewed in the period of its glory, "when its brilliant lights illumined the academic world, and its institutions dominated the educational field in the period from St. Bernard in the twelfth century to William of Occam in the fourteenth." Many historians give meager consideration, if any, to the educational contributions of such men as Vincent of Beauvais, Albertus Magnus, Roger Bacon, St. Thomas, and St. Bonaventure, schoolmen who were particularly erudite. These historians forget that for centuries scholasticism was the force that civilized and educated the peoples of Europe. Many of our priceless treasures of art and literature would be unknown today if it were not for the scholars of the Middle Ages.

In discussing the period of the Renaissance and Reformation, the authors state the educational aims of the classic Renaissance; trace its development in Italy, France, Spain, Germany, and England; show the effects of the Reformation upon schools; and indicate the distinct measures in behalf of schools adopted by the Council of Trent and Provincial Councils.

Despite what some historians may say to the contrary, the Renaissance movement was not unrelated to its predecessor, scholasticism, for "it found an educational world ready for its new gospel, a university system everywhere and magnificently established, centers of learned men and societies, an academic world sated with speculation and philosophy and hungry for the culture and the beauty which, it was felt, the revival of a glorious past would bring."

The field of educational activity covered in the Modern Period extends from the sixteenth century to the present. It includes a study of the Humanistic and Sense Realists of the sixteenth century, the educational activities of the religious organizations of the seventeenth, the rise of Naturalism in the eighteenth, the Psychological Movement of the nineteenth, recent trends in American education, and the development of modern school systems.

As an example of the authors' penetrating analysis of books that have affected educational policies Rousseau's *Emile* may be cited. In speaking of this work the authors state: "Although its influence in the domain of school education has been more good than bad, pedagogically it is defective in purpose, having only temporal existence in view; it is one-sided, accepting only the utilitarian, and neglecting the aesthetic, cultural, and moral. Yet, among so much error there was some truth. Rousseau, like Comenius, called attention to the study of the child, his natural abilities and tastes, and the necessity of accommodating instruction and training to him and of awaiting natural development."

The chapters on recent developments in American education are entirely new. Present-day educational movements are interpreted in the light of the psychological influences and history pertinent to the period. The names of Francis Parker, William Harris, William James, and G. Stanley Hall appear as representative educators in the latter part of the nineteenth century. John Dewey's theories and practices are clearly presented but rather briefly. It is regrettable that more attention was not given to John Dewey, not because his ideas are always correct, but because he is to so large an extent followed. But then, a survey merely indicates the highlights. Educational statistics and measurements have as their champions: Thorndike, Cattell, Galton, Binet and Simon.

Written in a very readable style, this volume penetrates the philosophy and psychology of educational theories with a clarity that is at once adequate and final. Without rancor and in the best traditions of true objective scholarship the authors analyze books, trends, and practices against the background of social, economic, and religious principles. From Confucius to Dewey there have been many lofty pedagogical theories, bizarre educational pronouncements, and a galaxy of educators who have affected the stream of educational thought. To weave one's way through a maze of men and writings so that there is relationship of one to another and a correlation of all to the complete picture is no small achievement. Monsignor McCormick and Dr. Cassidy have accomplished this in a remarkable way.

The synopsis at the beginning of each section, the bibliographical data which invites the student to know more about the subject, and the summaries at the end present valuable and challenging material. After reading and studying this history of education, students and teachers of education cannot fail to admire it as a substantial, scholarly, and comprehensive history of educational theory and practice.

SISTER MARY XAVERIA, S.S.J.

Regis College, Weston, Massachusetts.

Home Room Guidance, by Harry C. McKowan. Pp. ix+521.
New York; McGraw-Hill Book Company, Inc. 1946. \$3.75.

The home room in the secondary school is sometimes referred to as the *home away from home*. It is an administrative provision made by some schools to take care of the deficiencies caused by the departmentalization of instruction and the compartmentization of school activities. When specialists are assigned various duties, no one teacher feels that it is his or her responsibility to assume the training of the total student and there must be some plan of coordinating educational endeavor to impart to the student the feeling of unity.

The home room is sometimes regarded as the "catch-all" in the educative process and whenever some desirable aspect of training cannot be logically introduced into an established course of study, such unit frequently is incorporated in the regular program of activities of the home room.

The author of "Home Room Guidance" in this revised edition has included many suggestions made by the users of his first edition as well as many valuable bits of information collected from hundreds of schools. The result is a larger text representing a greater variety in types of program materials and activity.

After the presentation of facts concerning the changing conception of education and the definition of the home room, the author proceeds with the practical aspects of administration and organization. Programs suitable for home room activities are indicated and detailed suggestions are given, not in the sense that they must be followed in detail but rather to show what is being done at the present time in the home rooms of many of our schools. The sponsors are given valuable information which will enable them to do their work effectively and major emphasis is placed upon the role the teacher must play in guiding and advising the pupil regarding vocational work, morals, ethics, citizenship, personal relationships, health, manners, courtesy, thrift, recreation, and home membership.

The concluding chapter, "Why Home Rooms Fail," gives very definite suggestions and is most informative. The book should appeal to administrators and teachers and the extensive selected references should enable the reader to pursue further studies in guidance and activity.

FRANK J. DROBKA.

Department of Education.
Catholic University of America.

Music Education in the Elementary School. B. Marian Brooks, A.M., and Harry A. Brown, Ph.D. Pub. by American Book Company, New York, 1946. 376 pp.

In presenting "Music Education in the Elementary School," the authors have endeavored to give aid and furnish guidance to teachers and supervisors who are called on to develop appropriate teaching practices or music problems. The text is intended not only for use in normal schools and teachers' colleges, but for the teacher who gives instruction in music in her own classroom. "The ideal is the self-independent teacher who can think in terms of principles."

The authors have drawn on diverse sources, incorporating in their text facts, theories, principles and philosophies duly

selected, united and combined, in order to contribute a new entity of theory and practice in music education. They feel the need of a "New Music Education" in this post-war era for the "children of today who must be re-educated for a culture of peace and democracy." Because of their belief that much of the music in the elementary school of today is too matter-of-fact, too full and artificial, they suggest a new music curriculum wherein "music must cease to be a subject," where no special course of study with fixed body of subject matter be followed nor a set list of songs be learned. They hope for the establishment of music in a correlated curriculum, not an isolated subject with a certain number of minutes allotted to it in a daily program, but rather a "vital experience which makes real the child's interests, needs and problems in his daily home and school-living." Herein the curriculum offers a vast territory which music may invade for enriching the life and culture of the child and for developing appreciations, understanding and emotional attitudes. Thus the classroom teachers are not given a blue-print which gives details to follow, but an understanding of basic principles on which to build individual practice.

The book has many values. In its broad concept of music education it does not fail to give general yet specific aims and goals. These include experiences in song singing; rhythmic activities and instrumental playing as modes of expression; listening to good music for enjoyment and appreciation; and creative expression appropriate to the various periods of child development. Mastery of the score is attained functionally through these activities. The text involves extensive research substantiated by some of the best contributors to the development of music education. Perhaps the greatest benefit lies in the fact that the research has been complemented by experimental work in elementary public schools and from this the effectiveness of results has been determined. To the book is appended an excellent selected reference list for reading and study.

It is somewhat difficult to criticize a text on public school music when one has been engaged in the teaching of music in the elementary parochial school where, in addition to the secular goals of public-school music, the principal aim consists in acquainting the Catholic child with the music of the church and giving him a deep love and appreciation for it through happy participation

in its rendition. By this music is meant the "Gregorian Chant," the rich heritage of the Catholic Church, and the hymns for the religious services. Herein the child is brought not only to "higher levels of refinement" where "life is changed, personality fulfilled, and integration achieved" but to a concept of good Christian living through the lifting of the mind and heart to God in sung prayer. Sometimes we feel that our procedure might be misconstrued as one consisting of meaningless, repetitious drills, but when considered in the light that they are a preparation for the modal tonalities of the chant, they become a "functional means toward an end . . . a means of expressing one's self more adequately and satisfactorily."

In the event that they have the time to read the solidly filled 376 pages, public school teachers and supervisors will welcome this new text on Music Education in the Elementary School, and will find in it ideas to aid and guide them in their teaching and curriculum planning. This is no small contribution to music education.

SISTER MARY WILMA, S.S.N.D.

The Catholic University Campus School.

Opinions on Gains for American Education from Wartime Armed Services Training, by M. M. Chambers. Washington, D. C. American Council on Education, 1946. Pp. 79. \$.50.

There are numerous and varied opinions of wide range concerning the relative merits and the effectiveness of methods used in peacetime education and wartime training. In an attempt to verify certain claims the American Council on Education appointed a commission to study the question. The task consisted of collecting data from educators connected with the program in the capacity of teachers and administrators, as well as from the enlisted personnel who constituted the student body. This preliminary report appraises the principal characteristics and compares the two types of education—civilian and armed service.

In the matter of sorting the soldiers and the students, the question, "How good was wartime armed services classification of personnel," was answered by 163 educators who had wartime experience. Their opinion seems to have been that the armed services did a better job than civilian educators and their suggestions were that the schools adopt a better testing program to

determine student fitness to pursue certain courses and that more efficient and better guidance be given the students.

The second inquiry concerned ten features of the training program. The educators (258 responses from 300 questionnaires sent) were asked to indicate whether these characteristics were in "greater evidence in armed services training than in civilian schools as they know them." The replies reveal that on all ten items superior work was done by the armed services. Arranged in order of frequency of affirmative answers it shows that the armed services did much better than civilian education in the following respects: more and better use of visual aids, clarity and definiteness of aims, more "learning by performance," eliminating non-essential content, more frequent achievement testing, better classroom discipline, short intensive courses open to students qualified and wanting them, small classes and individual work, more in-service teacher training, and helpful supervision of instruction. In like manner the majority opinion was that each of these characteristics was needed in and adaptable to civilian education.

The third aspect of this report deals with opinions of 2,000 war-veteran students on certain phases of wartime training while following a specific course. Some of the general observations were: (1) The students admitted that while in service they were required to master a great deal of material in a short time, that the pace of the course was not easy, and that civilian schools should "keep their courses about the same as now." (2) In the service, unit and weekly achievement tests were most frequently given; the students were promptly told of their standing; and failing students were eliminated at regular intervals in order to prevent retardation of the pace of the class. Some civilian schools are less responsive regarding individual adjustment. (3) Well illustrated and clearly written manuals were available during the training period. (4) Visual aids were appropriate and generally helpful. More civilian schools should make use of such devices. (5) Most veterans believe that the technical training received will have value in civilian life.

The inquiry blank also provided the veteran with an opportunity to speak his mind on civilian education, and about 59 per cent made some remark indicating willingness to offer comments. The veteran generally thinks well of his professor and

of the methods of classroom teaching. However, some comments were not flattering to the teaching profession, viz: "have the instructor experienced in the field in which he is trying to teach instead of just 'well read,'" or "many . . . are far out of date, both in methods and subject matter," or "let's have more instructors who can give a good lecture, quickly cover the material thoroughly, and hold your interest." Concerning the materials and methods, remarks covered a wide range. Some of the adverse comments were: "Weed out those people incapable of absorbing information quickly and let those who can absorb it go ahead"—"smaller classes and more explanation by the instructor"—"treat students as 'adults'"—"more practice and less theory whenever possible"—"fix the responsibility of the individual."

This short report is concluded with an annotated bibliography on implications of armed services training.

It might be well to caution those who may make hasty judgments concerning the relative "superiority" of the armed service training program. It should be remembered that the aim or goal is much more specific in preparing to do a limited task. Liberal education cannot limit itself to a narrow objective. The armed services gave *training*, while secondary schools and colleges offer *education*. There is a difference.

FRANK J. DROBKA.

Department of Education.

Catholic University of America.

Major Trends in American Church History, by Francis X. Curran, S.J. The America Press. 198 pp. \$2.50.

Many teachers in secondary schools have found fault with the deficiencies of textbooks on American history. The present work is an attempt by one experienced in high school teaching to fill the gap in the study of that subject which is caused by the neglect of the religious history of the United States. It is not, therefore, a work of profound scholarship, but a series of eleven popularly written essays, based on secondary works. The first chapter is a preliminary one on the rise of Protestantism. Three are given over predominantly to a discussion of the Catholic Church, namely, those on the Spanish and French missions, nativism, and developments in the twentieth century. There is

also an appendix of Protestant sects extant in the United States, and a "list of books cited."

Such a study should be judged according to the way in which the author used his sources. It is to be expected from the brief nature of it that they are not exhaustive. Notable among the Catholic absentees are important works of Guilday and Zwierlein. Moreover, to maintain that the literature on American anti-Catholicism is almost exclusively by Protestants is to overlook a series of doctoral productions of the Catholic University of America. Perhaps for the sake of not slowing the reader, authority for some statements of fact is not indicated (e.g., p. 98). On page 128 there occurs the more egregious fault of twisting the sense of a quotation. There is no reason for taking a derogatory remark which is quoted concerning "the pulpit," as applying only to Protestants.

As a matter of fact, its perusal of American Protestantism "sub specie peculiaritatis," will hardly make this book a favorite among non-Catholics. One may suspect too that they are tired of our sounding their death knell. It may be well to tell an adolescent, individual or institution, how well he is doing, but the Catholic Church in America should be considered grown up enough to admit problems arising from immigration are not solved (despite p. 88), to wonder about its cultural retardation (not mentioned), to question if Catholic efforts in the social and economic fields could be lengthened interminably (p. 169).

This book will give the high school or college student a good introductory insight into a phase of American history heretofore neglected by Catholics. However, if he is inclined to smugness in the possession of the true Faith, he might well be warned lest its reading add to that type of Catholic mentality which will find an apologetic for the Church in a football victory.

HENRY J. BROWNE.

The Catholic University of America.

BOOKS RECEIVED

Educational

Chambers, M. M.: *Opinions on Gains for American Education from Wartime Armed Services Training*. Washington, D. C.: American Council on Education. Pp. 79. Price \$0.50.

Horkheimer, M. F., and Others: *Educators Guide to Free Films*, 6th Annual Edition. Randolph, Wis.: Educators Progress Service. Pp. 303.

McKown, Harry C.: *Home Room Guidance*. New York: McGraw-Hill Book Co., Inc. Pp. 421. Price \$3.75.

Rebellious Youth, A Challenge and an Answer by Young Christian Workers. Manchester, N. H.: Y.C.W., P.O. Box 87. Pp. 135. Price \$1.00.

Valentine, P. F.: *Twentieth Century Education*. New York: Philosophical Library. Pp. 655. Price \$7.50.

Textbooks

Austen, Jane: *Pride and Prejudice*, adapted by Mabel Dodge Holmes. New York: College Entrance Book Company. Pp. 276. Price \$1.53.

Disney, Walt, and Palmer, H. Marion: *Donald Duck Sees South America*. Boston: D. C. Heath and Company. Pp. 138. Price \$0.96.

Hugo, Victor: *Les Miserables*, adapted by Mabel Dodge Holmes. New York: College Entrance Book Company. Pp. 336.

Mason, Josephine D., and O'Brien, Gertrude C.: *Building Our Country*. Boston: D. C. Heath and Co. Pp. 205. Price \$1.28.

Ned and Nancy, Reading for Interest. Boston: D. C. Heath and Company. Pp. 46. Price \$0.28.

Norwell, George W., and Hovious, Carol: *Conquest*, Book One. Boston: D. C. Heath and Company. Pp. 597. Price \$2.00.

Robinson, James Harvey, and Shotwell, James T.: *An Introduction to the History of Western Europe*, Vol. I and II. New York: Ginn and Company. Pp. 545; 760. Price \$3.80; \$4.00.

General

Charitas, Sister Mary, I.H.M.: *Pastoral in Blue*. New York: The Scapular Press. Pp. 108. Price \$2.75.

First Denver Congress on Air Age Education. Denver: The University of Denver Press. Pp. 139.

Forrest, Rev., M.D., M.S.C.: *The Fair Flower of Eden*. Saint Paul, Minn., Fathers Rumble and Carty, Radio Replies Press. Pp. 132. Price \$1.00.

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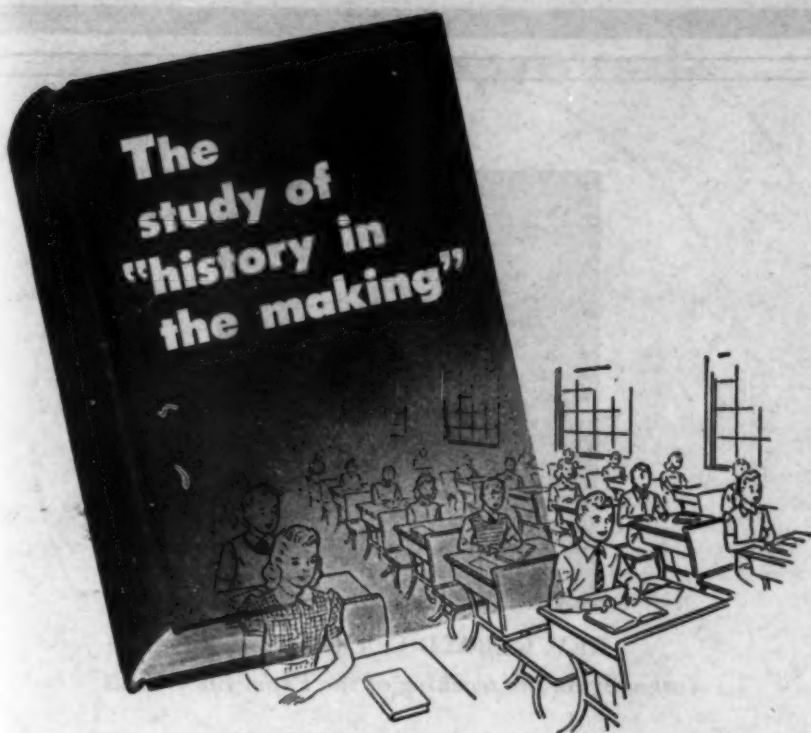
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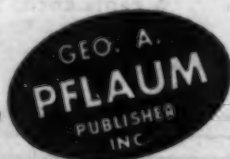


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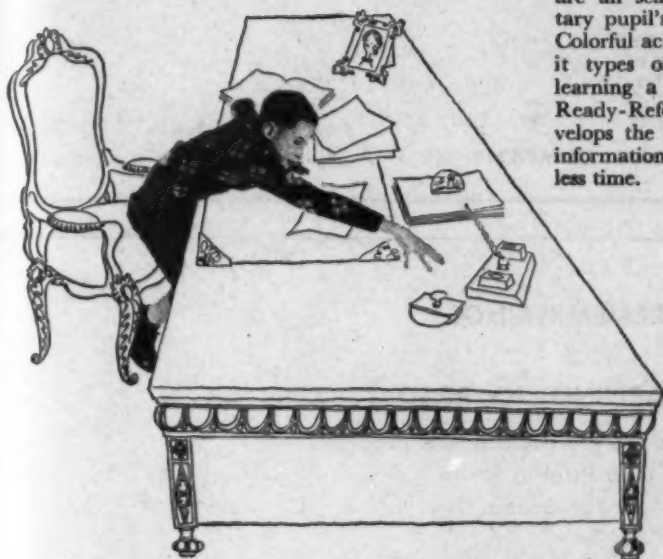
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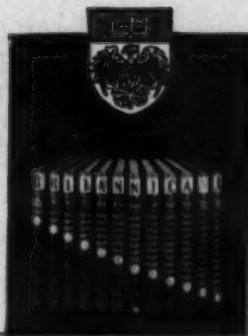
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